The Churchman.

REV. WILLIAM WALTON, A. M., EDITOR.

"The Church of the Living God, the Pillar and Ground of the Truth."

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NEW-YORK, SATURDAY, SEPTEMBER 29, 1849.

AT NO. 12 JOHN-STRET

Daily Public Worship.

PUBLIC WORSHIP is celebrated, every Week-day, in this city, and Brooklyn, as follows:

In Trinity Church, ... At 9 A. M. and 3 P. M.
In All Saints' Church . . . . "
In St. Luke's Church . . . . 8 " 6 1-2 "
Holy Communion every Sunday at 7 A. M., except 2nd Sunday in the month, at the usual hour.
In St. Clement's Church . . . . . 8 "
In Calvary Church . . . . 8 " and 6 P. M
In Church of The Annunciation . . 8½ " and 6 "
In Church of The Holy Communion . 7 1-2 and 6 "
On Fridays, evening Prayer, with Lecture, at 7 1-2 P.M., and on Saints' Days a second service, Lecture and Offertory, at 11 o'clock A. M.
In Emmanuel Church . . . . 8 A. M., and 5 P.M.
In Church of The Holy Apostles . . 9 "
In Grace Church Brooklyn Heights,. 7 " and 5 "

Calendar for September.

29. St. Michael and All Angels.
30. Seventeenth Sunday after Trinity.

OCTOBER.

7. Eighteenth Sunday after Trinity.
14. Nineteenth Sunday after Trinity.
18. St. Luke the Evangelist.
21. Twentieth Sunday after Trinity.
28. Twenty-First Sunday after Trinity. St. Simon and St. Jude the Apostles.

Poetry.

For the Churchman.

St. Michael and all Angels.

There was war in Heaven.—*Rev, xii*, 7.

Why should we shrink, faint-hearted, from the strife
Waging on earth perpetual, since on high
Archangels war, and in serenity
Of undefiled pureness draw the sword!
Who dreams of peace while Satan roams at large
Deceiving nations! From the throne of God
To the child's cradle, the fierce contest spreads
Evil o'er good claiming pre-eminence;
And they who fought erstwhile in Heaven's courts
Against apostate spirits, frequent now
Come on their militant ministries of love
Unseen to succor us. Deep hidden lie
In inmost essences of things, the seeds
Of earthly conflict. Not with flesh and blood
By might of sinew conquerable we war,
But with hell's hierarchy, who tempt, inflame
Deform, obscure, and mutually array
In banded opposition human minds,
Misleading souls with vexing heresies,
Nations with treasons, and from all things false,
Weaving sunbright delusions to allure
The spirit to void darkness. 'Tis one strife
That fills creation, fills all time, tho' strange
Its diverse aspects, and good angels share
With us the fearful contest. All mankind
However erring and howe'er debased
Form but one ransom'd family whom God
With His own blood hath purchased, and we owe
Love's debt to all, best paid in Christian truth
With Christian love taught and defended—love
Framed on a heavenly model, that can pray
For its worst enemies, and see in all
But dupes of evil spirits who may yet
With angels and archangels and the host
Of God's regenerate family draw nigh
And 'neath the shadow of the cross adore
Christ their Redeemer. For the day shall dawn
When through the banner-throng'd and blazing sky,
The Seraphim shall marshal all the just,
Amid the wreck of worlds tumultuous,
Confronting stern hell's discomfited King
And his dark legions fallen, ere they pass,
Like volumed shadows of the night, for aye
Incarcerate in deep Gehenna's gulf,
Into perdition—but amid those ranks
Bright with undying glory there shall stand
Saul with St. Stephen, thousands who like Saul
Adore what once they hated. Love we then
All whom the Saviour loved and died to save,
Tho' now they fight against us. 'Tis not they
But the arch-fiend invisible 'gainst whom
Cased in the Gospel-panoply we war,
Spirits encamp around us;—spirits of God!
Michael and all his angels, and they stand
As once of old, Elisha saw them stand,
With flaming chariots and steeds of light,
And lances tempered with celestial fire.

Waddington. J. H. H.

Selected Matter.

From the Colonial Church Chronicle.

The Coptic Church.

My Dear Sir—You ask for the result of my inquiries and observations on ecclesiastical matters during my recent visit to Egypt. I should really be very unwilling to give them if they were to be taken for more than what they really are—the information obtained by one who, after all, could only make a superficial investigation, and was obliged, in many cases, to come to conclusions after imperfect inquiry. Should you think my report worth receiving on those terms, you are welcome to it, but I should be sorry to be held responsible for giving you other impressins than those of a mere sojourner, and not of a permanent resident.

I spent the winter months in Egypt and Nubia, having ascended the Nile as far as the second cataract, and of course not the least amid all the topics of interest which were presented to the mind, were those connected with the past history and present condition of Christianity in a country whose population, from "Migdol to the towers of Syene," at one time, almost entirely professed the faith, and handed it on to Nubia and Abyssinia, which was the ever remarkable hiding-place and refuge of Athanasius and the truth which he guarded, and out of whose soil ages of Mahometan oppression and contumely have not been able to extirpate the firm profession of Christ crucified. The Copts in Egypt possess a double interest, both as the legitimate descendants, though much intermixed, of the ancient Egyptians, and as the representatives of the strictly national Church of the land. They are, of course, to be distinguished from the Greek Christians in Egypt who despise them as schismatics from the Orthodox Church, and who are chiefly to be found in the cities of Alexandria and Cairo.

Most remarkable is the tenacity with which the Copts as a body have maintained their faith; and the more so when we consider how completely isolated they have been, not only from Catholic communion, but from any intercourse of a friendly kind with other Christian communities. Certainly, if to them belongs, as it seems impossible to doubt, the heavy responsibility of having smoothed the way for the Mahometan invader, and having attached themselves to his cause on the condition that he should support their rights against the orthodox Greek Melchites with whom they were at deadly feud, they have in many ways nobly redeemed their original fault by the firmness with which, as a body, they have adhered to the faith which they have had every temporal inducement to desert. Not that there have not been very extensive defections, especially in times of persecutions; or that even now apostasy to Islamism is by any means an unknown offense; but still it must be acknowledged by any one who has read the sickening tale of the domination of Mahometan fanaticism and misrule in Egypt for so many ages, as a remarkable fact, that so large a remnant as a Church of 150,000 native Christians, (about one tenth of the present estimated population of Egypt,) should have been left in the land; and that, as I have said, without any support, and indeed without any communication, political or religious, on the part of Christians in other countries. * * *

The churches of the Copts are in melancholy keeping with their moral and spiritual condition. Almost without exception they are in a state of extreme filth and neglect, and in most cases they are mere mud buildings. They are uniformly built on one model. There are, in general, three or five small chancels, or divisions of the chancel, surmounted by domes, and with no windows in them. These have all a screen separating them from the next division, which runs across the Church, and in the part immediately outside of the principal chancel, in which is the altar, is the Lectern at which the priest reads the non-liturgical parts of the service. This division is also appropriated to the male part of the congregation. In some of their churches there is also a second division beyond, for the less honorable part of the male congregation. Behind all, and sometimes at the side, is the part appropriated to the women, whom in the Patriarch's Church, at Cairo, I have also seen accommodated in galleries above, to which the sacred elements* are carried when there is communion. In addition to the fonts, in which they practice the trine immersion, most of their churches have large depositories for water, in which they practise their singular custom of annually bathing, in commemoration of our Lord's baptism in the Jordan. This is a ceremony to which the Copts ascribe great importance. In many of their Churches I saw hardly any traces of pictures, and though I was told they treat their sacred pictures with extreme devotion, I cannot say I saw much of this, at least in comparison with other Eastern Christians. In one of the largest and best of their Churches which I visited, that at Thebes, on the edge of the great Eastern desert, there were no pictures at all. Sadly, however, is this solitary mud-temple of the true God contrasted, in its low estate, with the gorgeous fanes of the old Egyptian idolatry, whose magnificent remains astonish the traveller who is fortunate enough to visit the site of the great city of Egypt—"populous No." Their vestments and holy books, as well as the sacred vessels, are every where in the most painfully dirty and neglected condition; and I cannot think that, in general, the plea of poverty, which they offer in excuse, is a valid one.

It were much to be wished that we had a full and minute account of the ecclesiastical customs, as well as of the liturgies and offices of the Copts; as I cannot doubt, from the extreme tenacity with which they have ever clung to their old traditions, as well as the isolation from all other Christian communities in which they have lived, that they have retained much of what is most primitive, and that much serviceable light might be thrown upon many of the practises and rites of the Christian worship in its earliest form, from the Coptic sources. I should much wish, too, to see stated—what I could not satisfactorily make out in Egypt—how far the Monophysite heresy is embodied in any of their symbols or liturgies. Certainly, in questioning a *Latin* Coptic priest closely on this subject, I could not learn from him what were the passages in which his Coptic liturgy, which was of course sanctioned at Rome, differed from that of the native Coptic Church. I was informed by a Clergyman of the highest authority on such a subject, that in conversation, the present Patriarch had rejected with horror, the ordinary statements of the Monophysite heresy; and that, on his asking what the doctrine of the English Church was, he had expressed his agreement in the statements he quoted from her standards.

I have mentioned some painful features in the Coptic character; but I should be unwilling not to bring forward some others, which I think are to be viewed with respect, and even admiration. The very exclusiveness to which I have alluded, and their rigid nationality, have their bright side.—They adhere most strictly to their own peculiar ecclesiastical rites and ordinances. Though the Coptic has long since ceased to be spoken, and cannot even be read by many of the laity, they have never abandoned the use of their old Coptic liturgy, offices, and homilies. They have rendered their services into Arabic; but they employ this language only in addition, not to the prejudice of the Coptic. I attended the ordinary morning service at the Patriarch's church one Sunday. It lasted nearly four hours, from 6 A.M., and its extreme length was occasioned by the use of the two languages, each part being read both in Coptic, (the portion which was for the most part read by the Patriarch,) and in Arabic. The demeanor of the congregation, all either seated on the ground or standing, was on the whole devout; and in the chanting of the Psalms to the music of cymbals, they joined very generally. Portions of homilies were also read in both languages. The aged Patriarch, who sat on his humble throne, was treated with the utmost reverence. Indeed the prostrations made before him in the house of God were startling, to say the least, to an occidental eye.

Nor can one avoid respecting the rigid adherence of the Copts to their fasts, which I believe are more numerous and severe than those of any other Christian community now existing. I fear the report given by those best acquainted with their condition cannot be gainsaid, and that the Judaical rigidity of fasts is often abused, as by the Pharisees of old, to the covering their neglect of the weightier matters of the law. But, however much one might desire that there were more of spirituality in the principle upon which their fasts are observed, it is impossible not to acknowledge the great amount of self-denial which, in this particular at least, must be practised by the *whole body* of the Coptic Christians, with hardly any exceptions. And it is impossible not to believe that it must have been the effect of such strongly marked disciplinary institutions as those, which has materially helped this community to retain its Christian character during so many ages of Mahometan persecution and oppression.

The Copts have had Christian *institutions* as well as a *creed;* and we cannot tell how much the preservation of their creed may have been owing to the discipline of such institutions.

Another pleasing and encouraging feature in the religious character of the Copts is their reverence for, and attachment to, the sacred Scriptures. I am not now aware that there is any hindrance placed in the way of the study of the Bible by all classes, on the part of the Bishops and Priests. Their chief impediment to such a study is a practical one—the difficulty of obtaining copies of the Scriptures in the Arabic, which is the colloquial language both of Mahometans and Copts in Egypt. Many of the latter can *read* the Coptic; but, as a spoken language, it is now, I believe, completely dead; a fate which has befallen this, the last remains of the old tongue of the Pharaohs, within the last hundred years. The Copts are always eager to receive either portions of the Bible (the Psalms they are specially fond of, and, I am told, they are very generally committed to memory) or entire copies; and a proof of their sincerity, amid all their professions of poverty, is to be found in their willingness to become *purchasers*. This desire for books is the chief, I fear I may add, the only encouragement to the Missionaries of our Church resident in Cairo to continue their periodical voyages up the Nile. These have now been made during several years past; but I imagine that, except as regards the distribution of Scriptures, and the exchange of friendly communications, there has been no visible result of a satisfactory character. This is the more to be regretted, as the Mission maintained by the Church Missionary Society has always most wisely pursued the system of endeavoring to raise the Coptic Church *through itself*, and has abstained from all attempts at proselytism. The Missionaries, the Rev. Messrs. Kruse and Lieder, have been many years resident at Cairo, and are both well acquainted with the Coptic character and literature. Mrs. Lieder, too, has had the superintendence of a female institution, which still exists. and which has doubtless done great good in the way of female education. This still continues to be maintained; but, as you are probably aware, the Society has found it necessary to abandon the institution which Mr. Lieder had established, under the sanction of the Patriarch, for the education of candidates for the Coptic priesthood. The reasons which compelled Mr. L. to recommend this painful step sadly confirm the truth of the impressions which I have been obliged to convey of the lowered and debased tone of the Coptic Church. I believe that he both found himself provided with very different materials upon which to work; and the result of the education which he did give them, which was necessarily in part English, was, that the most promising youths were immediately tempted to take to some lucrative secular calling, especially that of servants and dragomen to Europeans, and to give up all idea of becoming despised and ill-paid Coptic Priests. We know too well that this is no temptation peculiar to the Coptic Church; the very same difficulty presents itself in our colleges in India, not to speak of nearer home: but it gives a melancholy prospect as to any hopes which might have been formed of the gradual elevation and quickening of the venerable Coptic Church through the education of its Clergy and the indirect influence of English Christianity.

Indeed, I confess that all I have heard, and the little I have seen, of this and the other Christian communities in the East, lead me to the sorrowful conclusion, that unless it should please God to work upon them through his life-giving Spirit, in some remarkable and extraordinary mode, we must defer our hopes of their spiritual resuscitation, till the period when a great change shall have been made in their political and social condition.* Certainly, as regards the Copts, the vices and faults prevailing among them, the general torpor and deadness which seems to have settled down upon them, may but too clearly be traced to the consequence of long ages of political and social degradation, oppression and outrage. Duplicity and craft, and the practice of secret hoarding, are the last, too often the only refuge of the oppressed; suspicion, mistrust, and incredulity as to the possibility of an indifferent wish on the part of others to do them good, are among not the least bitter fruits of the tyrant's rule. I believe, therefore, that not till a great temporal and social deliverance has been wrought for our brethren in Egypt, can we expect to see much spiritual progress. And I fear that under the present regime, we must expect Egypt rather to retrograde than advance. That indifference to his own creed which led Mahomet Ali to extend an equal protection to the long-despised Copt as to his Mahometan subjects, does not appear to actuate Abbas Pasha, the present ruler of Egypt; and I fear we must rather look for a reaction in favor of Mussulman bigotry, than for an advance in good government and religious liberty.

There are, I believe, twelve Coptic Bishoprics, eight in Upper and four in Lower Egypt. The most remote Christian Church in which worship is now offered to the true God, is to be found at Assouan (the ancient Syene). It forms a somewhat prominent feature in that picturesque part of the Nile scenery. The first cataract, which separates the sacred isle of Philœ from Assouan, is the northern boundary of Nubia; and upward from that point, all along the banks of the river, till you reach the Abyssinian branch, the voice of praise to the honor of the Saviour has been hushed these many centuries. Nubia was once a Christian land—as much so as Egypt. Now there is not a Christian to be found in the whole land; and, although there are not more than three mosques to be found throughout the whole length of that thinly peopled strip of green land, the Nubians are said to be bitter enemies to the name of Christianity. It is indeed a melancholy thing to traverse a land from which Christianity has fairly died out. For such has been the process in Nubia. A traveller, not three centuries ago, records that he found the congregation mourning over the lack of priests. Now there are neither a Christian people nor priests; and the only traces left of either are the ruined churches of God. Of these, I believe, there are several to be found in Nubia. I myself saw three; two of them were of the Coptic character; in one, at Phares, the chancel was of stone—built out of the remains of an ancient idol temple—and now used as a granary. The third was also a rock temple, which had very plainly been used as a church; and on the walls of which are the remains of Christian paintings.

I was told by a traveller who had spent several years in Abyssinia, that he believed that some of the wild tribes to the north and north-west of that kingdom had once been Christian, and had only ceased so to be by slow degrees. He had met the members of one such tribe, who called themselves "the followers of the Prophet of the Palm Branch," but could give little further account of their faith. Nothing is more likely; for we know that through the early labors of the Church of Egypt, Ethiopia, "stretched forth her hands to God;" and in Abyssinia, at least, the faith still abides, and the national Church continues in connexion with their spiritual mother—the Abyssinian Abuna being always a Copt, sent by the Patriarch from Egypt.

I should be glad to give you some information about the position of our own Church in Egypt, and other topics which might be of interest to you, but I will not trespass further upon you at present. Believe me, dear sir,

Faithfully yours, G. H. F.

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* Or rather, I believe, the bread dipped in the wine.

* The improving religious prospects of the Church in the kingdom of Greece seem to confirm this view.

From the Christian Remembrancer.

The Lost Writings of Antiquity.

Our readers will recollect the memorable complaint of Horace respecting the estimation in which the older writers were held; the absurdity of which he attempts to prove by deducting one year after another, *demo etiam unum*, until he reaches his own time. But independent of historical interest, an actual and real value in composition is derived from its mere antiquity. If we take a work of the reign of Queen Elizabeth for example, an old play, an old poem, an old piece of vituperative declamation, we find such a raciness in the expression, and such an originality in the idiom and ideas running through the whole, as make what was utterly common-place at the time new and striking to *us*. How much more forcibly, then, must the remark apply to the best writers of a more remote antiquity! When we take up such a work as that of Kleine [Fragments of *Stesichorus*], we are struck with an impression similar to that of Dawkins, when he came suddenly upon the ruins of Tadmor in the wilderness. Here a noble pillar lies prostrate, there a rich capital; here a mutilated inscription, there a flight of steps leading to the scattered fragments of a temple still to be traced in outline; everywhere broken remnants of sublimity and beauty; and whatever may be said of the natural, in the intellectual ruin more may yet be discovered. We must not imagine that this branch of literature is yet exhausted. much of interest remains to be done; fragments to be amended, and their purport and relation illustrated; every correction and addition throwing light on the whole. In matters of this nature much industry is required. There must be a systematic research for *testimonia* through all the ancient writers, such especially as have ever proved their acquaintance with a particular author by any quotation not at second hand; and also a critical examination of quotations unappropriated to any author by name. Precious fragments have been found in the most unexpected quarters. We have seen published in our own day the dull and shallow remarks of old grammarians sparkling with gems not their own. The present Bishop of Lincoln, Dr. Kaye, in his analysis of Clemens Alexandrinus, mentions the interest attached to that writer for scholars, from the many classic references to be found in his works. Catullus thus gives us literally an exquisite ode of Sappho, while Horace does not name Alcaeus when he writes—

"Nullam, Vare, sacra vite prius severis arborem;" nor Virgil the predecessors, of whom he does not scruple to make free use.

We are even told that at the revival of letters, some scholars destroyed ancient manuscripts, and published copies of them as their own. Some ancient writers have come down to us through the hands of an abridger, as was Justin the historian; others have been paraphrased, as were the epistles of St. Ignatius, and in such a shape that the worthy and perverse Whiston insists upon the original being an abridgment. The early Christian writers are often merely fragmentary from the well known persecution of their books as treasonable against the State, and blasphemous towards the heathen deities. In the case of the fables which pass under the name of Æsop, and perhaps in that of others, poetry has been converted into prose. A German scholar publishes a Babrius of his own, extorted from the *Disjecti Membra Poetae*, when, behold, the original Babrius is discovered in the East and published at Paris, affording an amusing criticism on classical conjectures, and enabling our own Mr. Murray to publish a chastised and most elegant collection of fables. Sometimes ancient works have been detected as translations into the Semitic tongus, of which a work of Eusebius, lately brought to light, affords an example. It cannot be doubted that, in eastern libraries, some few valuable works yet remain to be discovered. Epigrams which have come down to us from antiquity, have appeared again as inscriptions; and lately, the greater part of a long hymn to Isis has turned up in this manner. The peculiar nature of mathematical research has enabled the moderns to recover many of the lost writings of the ancients, and the very remarkable restoration of the Porisms is celebrated among men of science. In existing libraries, we have Palimpsest Manuscripts, out of which we have gleaned fragments of Cicero, Fronto, and others; and this seems to be a sort of propensity in human nature, as indicated by the re-used slabs of cruciform inscriptions at Nineveh, and our own mediæval brasses. The newspapers would, moreover, lately have us believe that the foot of an Apelles or Zeuxis was detected peeping from beneath the over-laid drapery of a mediæval saint. This resource is almost untouched; and it is to be lamented that a due examination of the Vatican, the Escurial, and other repositories of learning, would require the very rare combination of high classical scholarship, antiquarian research, mechanical tact, indefatigable industry, great license, and a good income.

From the tombs of Egypt we have recovered scraps of Homer, and more recently a Greek orator; and we need not despair of future acquisitions from the land of the Ptolemies, and of the Alexandrian library. The works of Aristotle were once buried by his family. But these voluntary entombments are nothing when compared with the devastation of an earthquake at Smyrna, or with the destruction of Herculaneum. Amidst the ruins of the latter, a library has been found, and another by a bare possibility may be detected. Unhappily, the library in question belonged to a metaphysical philosopher, and the unrolling of the MSS. has been most costly, tardy, and discouraging. Sir Humphrey Davy went over to offer the aid of his chemical skill, but they contrived very judiciously not to put the best specimens into the hands of a gentleman who was in the habit of smashing retorts during the impulsive fervor of operating genius.

We ought, however, to be very thankful that so much is left. And to Christians, in common with every great and good influence that could tend to promote human happiness and civilization, is the boon due. Christianity has taken upon herself for ever the maintenance of the learning connected with the Semitic, and Greek, and Roman tongues. Vulgar uneducated fanaticism may ignorantly undervalue those tongues, and foolishly endeavour to supplant them, but while Christian learning and scholarship exist, their study must exist also.

The translation of the Holy Scriptures into all languages will in the same manner be of incalculable value to ethnology, to the fixing of semi-barbarous tongues, and to the easy acquisition of any language whatever, through the medium of compositions common to them all. We say this, however, with a caution against what has already happened; we mean their translation into certain hideous jargons, which are in no sense language, and which are entirely unfit for any representation of the sacred ideas, and the peculiar spiritualities of the Gospel. The most inveterate enemy of the monastic system will not deny that conventual establishments were in their day the last refuge and citadel of assailed learning; neither can it be disputed that, on the fall of Constantinople, and the revival of letters, the sun of human civilization shone brighter in Italy under the Medici, when the discovery of a manuscript was hailed as the discovery of a treasure beyond all value, and a scholar died broken-hearted on the loss of his collections in the East. Printing just came in time to aid the development of learning; or perhaps we should rather say was forced into existence, like other inventions, by the demand.

From the Colonial Church Chronicle.

The Church at Shangai.

Shangai, China, April 18, 1849.

Dear Sir.—In proof of my willingness to communicate what I can in reference to this Mission, I gladly send you an outline of the religious effort which has been made here, and which has resulted in the building of a church and the establishment of a chaplain.

Immediately after the peace of 1842, this city (the most northernly of the five posts open to foreign commerce) became a point of attraction to both British and Americans. Merchants flocked here, and the British Consul (Capt. now Maj. Balfour) established regular Divine Service at the consular residence in the Chinese city. The Rev. Dr. Medhurst and others, agents of the London Missionary Society, who were stationed here, sustained this service for about two years. The Rev. T. McClatchie, from the English Church Missionary Society, and our own Mission, with the Right Rev. Bishop Boone at its head, arrived in 1845; the clerical members, at the special invitation of the British Consul, took charge occasionally of the Sunday service; as did I myself also, when I joined our Mission in the latter part of the same year.

As long as we were unable to preach in Chinese, we found great satisfaction in availing ourselves of this opportunity of exercising our ministry; but when we had acquired sufficient acquaintance with the local dialect to allow of our preaching to the Chinese, we felt bound to give our attention as undividedly as possible to the poor heathen, for whose evangelization we had been set apart. In the meantime, the number of resident merchants and others had greatly increased, so that it was judged expedient to hold a Public Meeting to consider the practicability of building a church and supporting a minister. The then newly-arrived Consul, R. Alcock, Esq., called this meeting and presided over it, in April, 1847. Bishop Boone brought forward and advocated a plan for building a church by loans (without interest) to be repaid with the proceeds of the sale of pews, the minister to be supported by annual assessments on the same. This was adopted, a Building Committee appointed, another Committee authorized to invite a minister of the Church of England (according to the rites of which the Church was to be consecrated) and to offer him a salary of £300 a year. All this was put in train, and the Church built in the course of the following sixteen months. Trinity Church was opened on Trinity Sunday, 1848, and was supplied by the Clergymen of the English and American Episcopal Missions, until the arrival from England of the Rev. J. Lowder, who had accepted the Rectorship (as it was then designed to be) which had been tendered to him through the Committee of the Church Missionary Society. When, however, the time came for settling the temporal affairs of the Church, it was found that the original basis was disrelished by some, and its practicability doubted by others; so that, after much negotiation, it was finally agreed that the *British* members of the foreign community should take on them the interest and responsibility of the Church and Minister, and obtained from their Government the assistance provided by the Consular Act of George IV, on which basis Trinity Church and its Chaplain now stand.

This sketch of how a Church sprung up at these ends of the earth, within five years from the opening of this empire, may not be uninteresting. An account of the present state and prospects of the post and parish, I will leave it for Mr. Lowder to furnish you. I have spoken to him on the subject of your circular, and he will, I think, be ready to keep you informed of the progress of affairs in this important post of influence. Canton would seem to be either given over to an infatuated passion for exclusion. or devoted to the fearful fate of sacking, pillage, and military occupation; which, may God avert!

I must not close without some mention of the Missionary efforts going on here, though the statistics will be somewhat appalling to any one who deplores the distracting effects, as regards missions, of the divisions of Protestant Christendom. *London Society*, five missionaries; also one physician, and one printer; one chapel, one hospital, one printing office. *English Church Missionary Society*, one clergyman; one preaching hall, one church—building just begun. *American Episcopal Mission*, one Bishop, two Presbyters, two female teachers; two preaching halls, one school, one church in progress. *American Baptists*, two missionaries; one preaching hall, one large chapel, about commencing. *Sabbatarian Baptists*, two missionaries, one preaching hall. *American Episcopal Methodists*, one missionary, another expected soon.

I have mentioned these in the order of their arrival here; and will now add no more than that I am, Dear Sir, with much sympathy for the object you have in view,

Most truly, yours,
E. W. Syle,
Pres. Amer. Prot. Epis. Church.

P. S. The matter of most absorbing moment to us just at the present is a discussion now pending concerning the proper method of rendering the word Θεὸς into Chinese.

Works of Art at Rome.

Described by an Eye-Witness.—The periodicals of Italy have lately published such precise information regarding the destruction of the works of art and the monuments of Rome, that one is naturally inclined to believe them. It must be observed, however, that the Italian press is greatly distinguished for exaggeration, if not for utter disregard for truth. During the French siege of Rome, each day brought forth some sad intelligence. A barbarous shot had just injured the immortal frescoes of Raphael Sanzio; another had shivered the horse of Phidias to pieces; a shell exploded in the Spada Palace, and pulverized the antique statue of Pompey the Great; the Corsini Gallery was half-ruined; the *chef-d'œuvre* of Guido, his charming Aurora, was also reported to have been severely damaged; even those eternal ruins of old Rome, which had resisted the invasion of so many barbarous tribes of Goths and Visgoths, were felled to the ground by the artillery of civilized France! Let not the lover of the fine arts sigh too deeply. The old monuments of Rome are still erect, beautiful, uninjured. The frescoes of Raphael and Michael Angelo in the Vatican are untouched, and shine forth in their wonted magnificence. A musket-ball came through the window of the room of "the Battle of Constantine," designed by Raphael, and colored by his illustrious pupil, but merely erased the half of the letter T in the inscription "Sixtus V. Pont." Two other balls penetrated the long gallery of tapestry: one fell on the floor, the other at the foot of the "Miraculous Draught of Fishes," of which Hampton Court possesses the noble cartoon. Some cannon-balls fell on St. Peter's, and various parts of the Vatican, but did no harm of any consequence. The Capitol received several shots, notwithstanding its distance from the Janiculum; but here again we have no monuments to deplore. The splendid bronze statue of Marcus Aurelius, placed in the middle of the open court, was especially exposed to danger; and the Romans, who were erecting hundreds of useless barricades in the streets, did nothing for the protection of the finest bronze extant; but Marcus Aurelius and his proud charger escaped unhurt. A twenty-four pounder fell on the roof of the Aurora of Guido Reni, without causing any mischief. The horse of Phidias is still entire, and rearing in the air on Mount Quirinal. The galleries of Doria Borghese, Sciarra, Rospigliosi, Barberini, Albani, and Ludovisi, have not suffered either from shot, shell, or thief. A shot exploded between the floor of the second story and the ceiling of the first in the Corsini Palace, with the sole injury of an old chair. The Farnesina, the pride of Raphael and of his wealthy patron Ghigi, placed immediately below the breaching batteries of the French, was in very great peril; many shots fell around the house, but not one penetrated this sanctuary of art. The Farnese Palace, on the opposite side of the Tiber, was somewhat battered by shots, its walls and roof slightly injured; but the admirable frescoes of Annibal Carracci within, are in their pristine freshness, beauty and integrity. The Pompey statue, close by, certainly made a miraculous escape. Some thirty shots struck the walls of this Palace, several broke through the massive structure, and bounded from side to side in the very room where the statue stands; yet Pompey is unharmed. In the Constiguti Palace, a shot destroyed an insignificant landscape of G. Poussin, which was painted above the window. The noble frescoes of Guercino, Dominichino, and Poussin, however, are unhurt. It must be satisfactory to General Oudinot that Poussin was a Frenchman! Several churches, public buildings, and private houses in Rome were injured by shells and balls, but the damage done is not serious. Even the church of St. Peter in Montorio, which the *Times* says is ruined, can be easily repaired. This church contains only two fine works of art, and, by good fortune, the only two which have escaped injury—the Temple of Bramante, and the fine fresco by Sebastine del Piomo, nearly every other picture in the Church is destroyed or greatly damaged. We must not attribute the destruction here entirely to the French, for Garibaldi's soldiers occupied the church, and left behind them proofs of reckless damage. Thus Rome has little to weep over, and the fame of MM. Oudinot and Valient is not darkened by the dust of falling monuments of imperishable memory. But if we bend our way through the gates of the old Roman walls, what sad, frightful, what useless havoc appears! Hundreds of houses levelled to the ground—not a tree spared. The lovely Villa Borghese has lost half its charms; even the little Villa where Raphael lived is now no more. Nor was Michael Angelo's summer retreat more fortunate. This immense sacrifice of property was committed by the Romans themselves, for the better defence of the city.—*Spectator—in the R. Cath Observer.*

From the Toronto Church.

Charges of the Archbishop of York and the Bishop of Calcutta.

Our attention has been recently directed to two charges of very different characters—one from the Archbishop of York, and the other from the Bishop of Calcutta—which will much grieve our esteemed correspondent, "J. B;" inasmuch as they diminish his ground for congratulating the Church, that our Bishops, when speaking or writing formally, had, with scarcely an exception, affirmed the doctrine of Baptismal Regeneration. Here we have two Charges, one of which treats it merely as an opinion which may be held or not, because (as it states) the Church has decided nothing on the subject; the other condemns it as an "awful delusion." We confess that we sympathise with the Bishop of Calcutta rather than with the Archbishop of York. We do not conceive that, if it is not a Scriptural verity, it is an —awful delusion. But the Archbishop belongs to a school, which is become very popular in the present day;—the good-natured, easy school, which is become weary of controversy—which abominates positive statements of doctrines, because they lead to controversy—which would have us believe that religious controversy is for the most part a dispute about words—which would comprehend the advocates of all opinions, down to the very deniers of our Lord's Divinity, in one and the same Church, leaving every one to hold his own opinion, so that he did not compel his neighbor to agree with him. We do not sympathise with this school, popular as it is with men of the world, politicians and financiers (like the Archbishop;) for we hold that truth is positive and one, and that God has made it known and given it to His Church, and that His Church is bound to teach it, and hand it on from generation to generation. In that we are sure we agree with Bishop D. Wilson and his school; and it is because we believe them earnest for what they believe to be the truth, that we are desirous to bring them to a proper apprehension on the subject; satisfied that, if they could be convinced of the truth, they would be the first to maintain it, and the last to give it up to the Latitudinarian.

Our attention has been drawn to the Archbishop's Charge by the English *Guardian*, which contains a very admirable refutation of a portion of it.

The Archbishop informs us that the sense of the Baptismal Service must be learned from the views of those who drew it up; and as (1) our Reformers, almost without exception, held the peculiar doctrines of Calvin, and (2) the words in our Baptismal Service are taken from one drawn up by Martin Bucer, who was a Calvinist, and (3) as Calvinists believe in the spiritual regeneration of those only who have from all eternity been elected to everlasting life,—it is utterly impossible that, *in their view*, all the baptized should be spiritually regenerate; and, therefore, "we cannot insist on it as a *ruled doctrine* of our Church that all baptized children are, as such, spiritually regenerate."

It will be observed that the Archbishop's conclusion depends upon certain assumed historical facts; and if these assumed facts are proved to be not facts at all, but the contrary to fact, the conclusion falls of course. The conclusion rests on the assumptions which we have numbered 1 and 2, which we now proceed to discuss.

1. With regard to our Reformers being Calvinists: Archbishop Lawrence, in his *Bampton Lectures*, has shown in the fullest manner, by actual quotations which admit of no mistake, that the

views on Election and Predestination held by *those who drew up the Articles*, were *not Calvinists, but Lutheran.* Now Luther taught the simple, ancient doctrine, that the whole visible Church of Christ constitutes the elect body, and that every individual Christian should take for granted his own predestination to eternal life, and endeavor to live answerably to the grace of God. But he did not believe that every individual of the elect and predestinate would therefore be saved. See Lecture vii., and the Notes upon it, particularly Note 6.

Moreover, with regard to the Calvinism of the early Reformers, the theologians of the present day appear to be ignorant that there is any practical system of election and predestination but that of Calvin; and, therefore, whenever they find persons using these terms at all, they are apt to take for granted that the writers are Calvinists. Now even so common a writer as Burnet (see his *Exposition of the Thirty-nine Articles*—Art. 17) might have taught them that St. Austin, who is the father of the school now called Calvinists, held "that with the Sacrament of Baptism there was joined an inward regeneration," and that "persons thus regenerate, might have all grace besides (i.e. except) that of perseverance." This is confirmed by Faber, in his *Primitive Doctrine of Election*, p. 84. Archbishop Lawrence has moreover well shown that the schoolmen had a definite theory of election and predestination, and yet believed in the baptismal regeneration of infants; and that Thomas Aquinas, in particular, held very strongly the doctrine of *individual* election and predestination, is proved in the most ample manner, by the *Guardian*, by quotations from his writings. We wish indeed we had space to copy the quotations, and the able comment of the *Guardian* upon them; but that we may, perhaps, do at some future day. Now the opinions of Thomas Aquinas were very generally received in the Western Church at the time of the Reformation; although opposed by the followers of Duns Scotus, who had a theory upon the same subject, and believed in election and predestination equally with the followers of Aquinas. And what is material is, that both these parties believed in the baptismal regeneration of infants. Now the learned Archbishop Lawrence has shown that Cranmer, Latimer, and Hooper, were certainly not Calvinists: it is therefore probable that others, who may be thought so by the theologians of the present day, were equally free from Calvinism.

Moreover, with regard to Cranmer, we are enabled to prove in the most positive manner that he believed in the baptismal regeneration of infants. For in his answer to Gardner, he has these express words:—"As surely as we feel or touch the water, so assuredly ought we to believe, when we are baptized, that Christ is with us, and that by Him we be *newly born again spiritually.*" Now in Cranmer's day there was not one person in a million who was not baptized in infancy, and all were supposed to be so. He must, therefore, be speaking of those who were baptized in infancy, and of those alone; and he exhorts such persons to believe that they were as "assuredly newly born again spiritually, when they were baptized, as they touched and felt the water."

We see, then, that Archbishop Musgrave's first assumed fact is demonstrated to be contrary to fact; and we will now proceed to deal with the second.

2. The Archbishop asserts that "the very phraseology is borrowed from a service drawn up by Martin Bucer for the Liturgy, published in 1543, for the Archbishop of Cologne."

Now, it is not correct to speak of the service drawn up for the Archbishop of Cologne as drawn up by Martin Bucer. We learn from Archbishop Lawrence that it was drawn up *jointly* by him and Melancthon, and it is notorious that the latter was not a Calvinist. Moreover, the service was *borrowed* in a great degree from that of Nurnburg, which again was copied faom one drawn up by Luther; and Luther's service was in a great degree *borrowed* from the Ancient Latin one. See Lawrence's 8th Lecture, Note 5.

Again: Dr Pusey, in his *Scriptural Views of Holy Baptism*, has given us a translation of the Liturgy of Herman, Archbishop of Cologne,—of that of Luther, and of the portions of the Ancient Latin which Luther borrowed; so that we can form our judgment without being biassed by any peculiar views of Dr. Pusey.

It appears from these documents that there are only two prayers in our Baptismal Offices which are directly derived from Herman's Liturgy—that which follows immediately after the first exhortation, and that which follows immediately after the second. Both are such as even a Calvinist might use without scruple or reservation; and the first was, for the most part, borrowed from the ancient Latin. There is a *slight* resemblance between the concluding prayer of the Liturgy of the Archbishop of Cologne and the prayer at the end of our Baptismal Service; and the language of the Cologne Liturgy is certainly decisive in its assertion, that the individual baptised is "begotten again with water and the Holy Ghost." But that prayer was not drawn up by Martin *Bucer*, but *borrowed* by Martin *Luther*, with some alterations, from the Ancient Latin. But even if drawn up by Bucer, it does not therefore follow that it is to be understood in a Calvinistic sense; for as we know that Bucer's views differed from Calvin's upon the Lord's Supper, so it appears almost certain, from Archbishop Lawrence (see note 6 on Lecture 6,) that Bucer's views on Election and Predestination were the same as those of Luther and Melancthon; and even supposing it otherwise, that does not prove that this language fairly admits a Calvinistic sense. We know that it had not such a sense in the ancient Roman Church, and from whose forms it was derived; nor in the mind of Luther, from whom it was immediately borrowed.

Our readers will now perceive that we have completely disproved Archbishop Musgrave's second assumed fact—that the phraseology of our Liturgy was "drawn up" by Martin Bucer, and therefore cannot be quoted as teaching a doctrine hostile to Calvinism. The utmost that can be said is, that *similar* language was borrowed by Bucer, *in connection with Melancthon*, from Luther, who derived it from the ancient Church. Previous authority would of course have the same weight with Bucer (if he was a Calvinist) as it has with Calvinistic Churchmen in our own day; and it would be as fair to say that we cannot quote the language of the Prayer Book against them, because they have subscribed it and constantly use it, as it would be to urge that such language, because not rejected by Bucer, cannot be quoted against Calvinism. But, be it remembered still, that the phrascology of our Baptismal Office, which is so decisive for the baptismal regeneration of infants, was not either directly or indirectly derived from this Liturgy of Cologne, in which Bucer had a hand. It is only that that Liturgy, being derived from ancient sources, contains *similar* language. But the parts of our Baptismal office, which most strongly teach the regeneration of infants, were drawn up independently by our Divines, in strict accordance with the opinion above quoted from Archbishop Cranmer, and inserted for the first time in the 2nd Prayer Book of Edward the Sixth.

Nothing but a strong sense of duty would have led us to bring forward these statements in opposition to the published declaration of an Archbishop of the Church of England; but the documents and authors we have cited cannot be disproved. We much regret that we should have to show that a Prelate of so eminent a See has ventured to make decided theological statements in lamentable ignorance of the facts, and without having recourse to sources of information which ought to be familiar to every person who undertakes to instruct the Clergy of the Church. But this is only another instance of the deplorable consequences which have arisen from permitting the highest stations of the Church to be practically disposed of by a single layman.

We have treated the Charge of the Archbishop of York at so much length, that we must defer for the present the consideration of that of the Metropolitan at Calcutta.

Communications.

For the Churchman.

St. John's Church, West Hoboken, in the diocese of New Jersey, will be consecrated to the worship of Almighty God, by the Right Reverend the Bishop of the Diocese, on Tuesday next, 2nd of October.

The procession will move from the house of the Senior Warden, Palisade avenue, at 10 o'clock, A.M.

Carriages will be in waiting at the Hoboken Ferry, Jersey side, fare, one shilling, each way.

The amount of the collection at the Offertory on the above occasion, it is hoped, will materially diminish the comparatively small amount of debt which remains on the Church; the late Providential visitation having prevented the Vestry from carrying out their arrangements for a *festival* to have been given in July last, the proceeds from which it was fully believed would warrant their entering into a contract for lumber.

For the Churchman.

Abuse of Churches.

Mr. Editor—Permit me to call the attention of yourself and readers to two flagrant instances of the above fault.

In the 'New York Observer,' of August 7, a certain Presbyterian minister states that one Sunday afternoon, on taking his seat in a pew, he had been invited to preach in the Episcopal Church at B., in New Jersey, by a gentleman of the congregation, the Rector being sick, and that he did so, on being assured he would approve of it; and *refused to use the Liturgy, and surplice, because neither would fit him.* It seems this took place at *Beverly*, in the Diocese above mentioned, and the missionary, the Rev. Samuel W. Hallowell, very promptly stated that he had *not* approved of it, and that it had been done without his knowledge or consent. It proceeded, doubtless, from ignorance on the part of some well meaning warden or vestryman, and it is to be hoped that the lay functionaries of that parish will take to studying the Canons of the Church. I mention this case for the justification of the clergyman, as I have heard some severe but not deserved censures cast upon him. It is needless to say it was not approved of by his Diocesan.

I find the second in the 'Southwestern Baptist Chronicle,' published at New Orleans, of August 1849—as follows:

"Unusual.—At the late meeting of the Baptist Convention, at Mount Vernon, Ohio, the Episcopal pulpit was occupied on Sunday by a Baptist minister."

The Rector of St. Paul's Church, Mt. Vernon, is the Rev. Joseph Muenscher, D. D. I trust that if the above statement is an error, he will immediately correct it, either in your columns or in that of the 'Western Episcopalian,' as the story is extensively circulated, and generally believed. If it happened, why is the Bishop of Ohio quiescent—does he approve of it? It is to be hoped not.

Your obed't servant,

A Spectator.

THE CHURCHMAN.

New-York, Saturday, September 29, 1849.

New-York Convention.

The Annual Convention of this Diocese commenced its session on Wednesday last, 26th inst., and was opened by the celebration of Divine Service, in St. John's Chapel, in this city, at 10 A.M.

Morning prayer was said by Rev. Dr. Price, Rector of St. Stephen's Church, New York, assisted by Rev. Wm. Halsey, Rector of St. Paul's Church, Sing Sing, who read the lessons. The Ante-Communion Service was read by Dr. McVickar. The Epistle was read by Rev. Dr. Seabury. The Sermon was preached by Rev. J. J. Robertson, D. D., Rector of St. Anna's Church, Fishkill-Landing. The Offertory was read by Rev. Dr. Haight. The Rev. Dr. Seabury proceeded with the Communion Service to the Canon of Consecration. Rev. Dr. McVickar consecrated, and was assisted in the delivery of the elements by Rev Drs. Creighton, Seabury, Price, and Haight.

A large number of the Clergy, lay delegates and others received the communion.

The Convention was then called to order by the Rev. Dr. McVickar, the senior Presbyter present, entitled to a seat, who took the chair for the purpose of organizing the Convention.

The list of clergy entitled to seats was then called over; and then the list of parishes. A quorum was found to be present.

Some discussion ensued on the certificate of the Delegates of St. Jude's Parish, New York, which was signed by the Senior Warden, and not by the Rector, the Rev. R. C. Shimeall. The Rev. Dr. Anthon took the ground that the certificate was sufficient, because that individual had renounced the Ministry of the Church, and was no longer the Rector. In spite, however, of his amusing earnestness to get rid of that personage, it was maintained on the other hand that he had offered his resignation as Rector to take effect *during* or *after* the Diocesan Convention, and that his published letter in divers prints was not a canonical renunciation of the Ministry. The matter ou motion was laid on the table.

On motion the ballot was dispensed with, and Rev. Dr. Creighton unanimously elected President, *viva voce*, who took the chair and delivered a brief but happy address.

After the reading of the rules of order, the Rev. Dr. Haight was re-elected Secretary, and Mr. C. N. S. Rowland Treasurer, *viva voce*.

The several standing committees and tellers of elections were appointed by the chair.

Rev. Mr. Cox and Dr. Higbee gave notice of resolutions to be offered the next day immediately after the reading of the Missionary Report.

On motion of Dr. Vinton the amendment to the 3d Article of the Constitution was made the order of the next day, immediately after the regular business.

On motion of Dr. Sherwood his preamble and resolution, offered at the last Convention, was made the order of the day, immediately after the above was disposed of.

Rev. Dr. Anthon gave notice of a resolution to instruct the Standing Committee to apply to such bishops only to perform Episcopal services for the Diocese as had not been concerned in the trial of Bishop Onderdonk.

The certificates of the following churches were referred to the Standing Committee on the Incorporation of Churches, having been approved by the Standing Committee of the Diocese.

Church of the Mediator, New York, St. Thomas' Church, Amenia, Dutchess Co., Church of the Transfiguration, N. Y., Grace Church, Brooklyn Heights Christ Church, North Brooklyn.

Adjourned to Thursday, at 9 A. M.

Convention of 1799.

OFFICE FOR THE CONSECRATION OF A CHURCH.

The form for this purpose in the American Ritual is one of great beauty, simplicity, and devotion. It is not contained in the English Prayer Book, but is taken from the form adopted by the Upper House of Convocation of the Province of Canterbury, July 1, A.D. 1715.

The want of some form of this kind had long been felt in the Anglican Church. Different Bishops have at sundry times composed forms for their respective dioceses. We have before us that of the venerable Lancelot Andrewes, Bishop of Winchester in the reign of James I., which though very long is exceedingly full of sound doctrine, with a rich flow of expression and devotion. It is contained in his volume of *Minor Works*, published by Parker, in the Library of Anglo-Catholic Theology. It has evidently served as the model on which the latter form was framed.

After the introductory prayer, which is copiously filled with appropriate instances from the Old and New Testaments, and contains the most sublime appeals to the several Persons of the Adorable Trinity to accept, bless, and sanctify the Church to the service of God, the Bishop proceeded to the font, and having placed his hand upon it, said—

"Regard, O Lord, the supplication of Thy servants, and grant that those children that shall be baptised in *this laver of the new birth*, may be sanctified and washed with the Holy Ghost, delivered from Thy wrath, received into the ark of Christ's Church, receive herein the fullness of grace, and ever remain in the number of Thy faithful and elect children."

Then to the pulpit—

"Grant that Thy holy word, which from this place shall be preached, may be the saviour of life unto life, and as good seed take root and fructify in the hearts of all that shall hear it."

Then to the lectern—

"Grant that by Thy holy word, which from this place shall be read, the hearers may both perceive and know what things they ought to do, and also may have grace and power to fulfil the same."

Then to the sacred table—

"Grant that all they that shall at any time *partake at this table the highest blessing of all*, Thy holy communion, may be fulfilled with Thy grace and heavenly benediction, and may to their great and endless comfort obtain remission of their sins, and all other benefits of Thy passion."

Then to the place where nuptials are celebrated—

"Grant that such persons as shall be here joined together in the Holy estate of Matrimony by the covenant of God, may live together in holy love unto their lives' end."

Then to the whole pavement—

"Grant to such bodies as shall be here interred that they with us, and we with them, may have our perfect consummation and bliss, both in body and soul, in thine everlasting kingdom."

The rest of the prayers, though equally excellent, is too long for insertion.

It is needless to mention, we trust, that this godly and well learned Bishop was a strenuous opponent of the distinctive principles of Popery, and of its ablest defenders, as Bellarmine.

The office begins with the 24th Psalm, as with us, and the Proper Psalms are the same, viz. the 84, 122, and 132; the lessons are different, being the 28th chapter of Genesis and the 2nd chapter of St. John, from v. 13 to the end.

The collect in the communion service is so happily worded that we quote it:

"Most blessed Saviour, who by Thy bodily presence at the feast of dedication didst honor and approve such devout and religious services as we have now in hand, be Thou present also at this time with us, and consecrate us into an holy temple unto Thyself, that Thou dwelling in our hearts by faith, we may be cleansed from all carnal affections, and devoutly given to serve Thee in all good works. Amen."

The Epistle is taken from 1 Cor. iii., from v. 16 to the end.

The sentence of Consecration followed after the Nicene Creed, in the communion service, (the bishop having first offered Solomon's prayer, 2nd Chron. vi, v. 18—40) and was pronounced by the bishop himself.

There are many other features of interest, to which we have not time nor space to allude. The study of this document, with attention and diligence, is well calculated to teach the reader to regard the House of God with reverence and awe, and rightly to estimate the privileges and blessings of a participation in the public worship of God as set forth by the Church.

It is mentioned in Cardwell's *Synodalia*, Vol. 2, p. 596, &c., that a form of consecration had been prepared, and was intended to have been submitted for approval to the Convocation in 1640, under Archbishop Laud. This form, together with that for the coronation, a form for reconciling such penitents as had done open penance, or had revolted from the faith to the law of Mahomet; the form of confirmation, and that of ordering Bishops, Priests, and Deacons, then in force, were to have been collected in one book, and constituted an English pontifical. Nothing was done, however, in consequence of the troubles of the time. The Archbishop alluded to the subject in an address to the Convocation on the 13th May, in that year, (p. 613).

In Convocation, 22nd March, 1661, the subject again came up, and Dr. John Cosin, Bishop of Durham, was appointed to prepare a form, (p. 668). A form was reported on the 20th June, and referred, for examination and revision, to a committee consisting of Robert Skinner, Bishop of Oxford, Humphrey Hinchman, Bishop of Salisbury, Robert Sanderson, Bishop of Lincoln, and John Hackett, Bishop of Litchfield and Coventry, (p. 677). After this, however, we hear no more of it.

A form was adopted by both houses of Convocation, and approved by Queen Anne, in 1712, which was longer than that subsequently adopted. For some reason or other, however, it was not finally confirmed. This form is mentioned in a letter of Archbishop Tenison, who says that he had subscribed it, (Synodalia, Vol. 2, p. 819, n).

The form on which ours is based was approved by the House of Bishops of the Province of Canterbury in Convocation assembled, as before mentioned. When sent down to the Lower House, several amendments were made, "but the full consideration of them was prevented, first, by the death of Archbishop Tenison, and afterwards by the Hoadley business, and the form that is commonly used has never obtained synodical authority" (Synod. p. 820, n).

The General Convention of 1799 met in Christ Church, Philadelphia, on the 11th June. Bishops White, Provoost, and Bass were present. On Thursday, June 13, Bishop Provoost presented to the consideration of the House "a form of Consecration of a Church or Chapel," which was read and made the order of the day for the morrow; it was then considered, adopted, and sent to the other House for concurrence. It was received the same day and ordered to lie on the table. In the evening session it was read and referred to a committee of the whole house on the morrow. June 15th it was considered in committee of the whole, and on its rising certain amendments were reported, which were concurred in by the House, and sent to the House of Bishops on Monday the 17th. That house approved of all the amendments save one, which was returned to the House of Deputies, who receded from their amendment. The form was then passed. It will be seen that in this instance also the Convocation proceeded deliberately and advisedly.

There are no material variations between our form and that adopted in 1715 by the Upper House of the Convocation of Canterbury.

For "faithful and elect children," we read, "faithful children"; the omission of *elect* we adverted to in our comments on the office of Baptism.

The difference between adult and infant baptism, and the reference to confirmation, is more fully stated in ours.

The English form reads, "Sacrament of the Body and Blood of Christ, *Thy Son*"; in ours these last two words are omitted.

The words, "And by Thy Holy Spirit grafting it inwardly upon the heart", are not found in the English form, and are very properly added.

There is no provision for reading the sentence of consecration, as with us, nor does the thanksgiving after it occur in this place in the English form. It however resembles that which is hereafter given as directed to be used at the close of the service.

There are some other slight verbal discrepancies, unnecessary to point out.

The Epistle in the English form is 1 Cor. xi, from v. 17 to 29. The Gospel from St. John ii, 13 to 17.

The Prayer, "Blessed be Thy name, O Lord," &c. is not found in the above form, but is taken from that composed by Bishop Andrews.

The following beautiful prayer is prescribed in the English form, when the church or chapel has been built and endowed by any private person or persons:

"Blessed be Thy name O Lord, that it hath pleased thee to put it into the heart of Thy servant N, to erect this house for Thy honor and worship. Bless, O Lord, him, his family, and substance, and accept this his pious charitable work; remember him concerning this, wipe not out this kindness that he hath shewed for Thy house, and the offices thereof, and grant that all they who shall enjoy the benefit of this pious work, may shew forth their thankfulness by making a right use of it to the glory of Thy blessed name, through Jesus Christ our Lord. Amen."

The solemn words of the office, and the comprehensive dedication of the church to God's service, should inspire the minds of both clergy and people with a sense of the reverence due to these sacred buildings. Doubtless this sentiment is increasing in the minds of Churchmen. The holding of secular meetings, musical festivals, temperance orations, and Fourth of July celebrations in a church, are now almost universally regarded as wholly inconsistent with the solemn purposes for which the House of God is consecrated, however laudable or patriotic the objects may be in themselves. There are other uses to which it is sometimes put, as Commencements of Colleges, Oratorios, and the like, respecting which more difference of opinion perhaps prevails even among those who are sound Churchmen on the great distinctive principles of the faith, because habit or custom, or early association, prevents them from regarding these as "common, unhallowed, or worldly uses" Still, even as to these, we are persuaded that the right view is gradually prevailing, and that soon the wonder will be that they ever were regarded as proper to be held in a sacred edifice.

The allowing a church to be used by schismatical preachers, or congregations, is decidedly wrong, as such use is certainly not a *hallowed* purpose. Our correspondent, in another column, calls attention to one or two late instances, which demand animadversion.

Conventions, being in some sense councils of the Church, may, we think, according to ancient usage meet in a consecrated edifice without objection, provided a decorous and seemly behavior and conversation be observed. Harsh words, the exhibition of unholy tempers, bitter railing, the noise and turmoil which take place in political or social meetings are of course gross violations of sanctity. Let the religious and devout portion of the Convention at the present meeting, without distinction of party, maintain a reverent and discreet demeanor themselves, both in speech and action, and frown indignantly upon those who violate the awe and solemnity which should pervade every one who meets in the Temple of the Living God to deliberate how the welfare of His Church may best be promoted, and religion, peace, and unity dwell among us most securely.

On our first page last week, we published an ticle from another paper, which we headed "*Excommunication.*" Our intention in publishing it was to call attention to the principles involved, and to the construction of the rubric, avoiding as far as might be any reference to individuals. Since the article was in type we have received the following letter, which we had not before seen, as printed in a secular paper, with a request for its publication by a friend, and we insert it, supposing it will be agreeable to the clergyman referred to, under the circumstances of the case:

The refusal of the rector of the Church of the Holy Trinity to perform the burial service at the funeral of the late B. L. Woolley, has been adverted to in our public papers, and widely discussed, and sometimes severely censured in private circles. It is due to that clergyman, therefore, to state the circumstances under which he acted.

The deceased had been repelled from the communion of St. George's Church, New York. From the sentence of his rector, he appealed to the standing committee, in the disability of the bishop, and in accordance with the rubric.

The standing committee appointed a commission, consisting of two Clergymen and two laymen, viz.: the Rev. Drs. Whitehouse and Lewis, the Hon. Luther Bradish, and S. Cambreleng, Esq., to examine the matter. It was understood by the commission, that their action would be final, that their time was not to be occupied for six months, as it proved, in merely receiving testimony and reporting it, which any commissioner could as well have done, but that their decision would be taken as that of a final court of appeal. After a long and careful examination, the commissioners, it is understood, though their sentence has not been promulged by the standing committee, unanimously affirmed the decision of the rector of St. George's, in every particular, and adjudged the said B. L. Woolley to have been rightfully repelled from the communion, and sent up their judgment to the standing committee. At this stage of the proceedings the appellant died, and the rector of the Church of the Holy Trinity was requested to officiate at his funeral.

The rubric forbidding the burial service to be used over any who have died excommunicate, at once presented itself, and as he had no opportunity for consulting with his professional brethren, the notice of the funeral having reached him only an hour before it was to take place, and several other clergymen having been previously sent for to officiate, and for some reason not able to come, he was left to act upon his own judgment in a novel and probably, in this country, an unprecedented case, and in one peculiarly difficult for him, as a member of the commission.

He concluded that the deceased had died under the censures of the church, and with all of excommunication known to the church in this country; and that it would be a strange proceeding, after months spent in enforcing discipline, to set it aside by his own act. The difficulty was stated to some of the family, in answer to their own inquiries, after the office of devotion had been used at the house, accompanied with an address; and they were advised to apply to some other minister, who might view the matter differently, which, however, was not done, except in one instance, where the invitation to read the burial service was declined by one young in the ministry, on the ground that an older Presbyter had refused.

Such was the course of the rector, approved and justified since by all to whom the subject has been referred. It was with him a painful duty, and gladly would he have found some way of evading the rubric, but probably had he done so, his conduct would have been as severely reprehended, and perhaps by those best qualified to judge. If his interpretation of the rubric was right, or even if it appeared to him, at the time, to be right, there was no other course but to refuse to read the burial service.

To consider the whole transaction as a mere personal quarrel between the deceased and the rector of St. George's Church, is very disingenuous and unfair. To suppose that the burial service, which may not be used over an unbaptized adult, whatever evidence he may give of piety, might be used over one whose sentence of repulsion had been virtually confirmed by the highest authority in the Church, acting through their delegated agents, seems very inconsistent. To impute to the rector of the Church of the Holy Trinity any motives of hostility against the deceased, in his refusal to officiate, would be uncharitable in the extreme.

He proposed that another clergyman should be sent for, who might not have the same difficulties, and there was nearly as much time for such an arrangement as in the notice which was given to him. And, finally; if this was not a case to which the rubric was applicable, when, and under what circumstances does it become so, and what is excommunication?—*Post.*

We had intended to give the above an insertion last week, and expected it would be in print, but found when too late that other arrangements had prevented it. Our opinion last week was briefly but plainly expressed on the main point of the question. We are informed, however, on good authority that the commission from the standing committee, while it asked an opinion, gave no power to the Commissioners to act as *a court of final appeal*, and that they in their return virtually disclaimed any such intention. This will plainly appear should the matter be more fully discussed, if our impressions are correct.

We have found the following good-natured expose in one of our exchanges, and have also received an able paper on the same subject in pamphlet form, apparently taken from some periodical. That the Bishop has committed an error, and that a very considerable one, there can be no doubt, at the same time, when his advanced age is considered with the numerous infirmities consequent thereupon, it cannot be thought strange that a lapse of memory should frequently occur, and to it must be imputed the blunders in his article on the subject in the "Motto."

Notable Corruption of the Bible.—Bishop Chase, of Illinois, under this head has published in a periodical of his, a charge of corrupting the Bible, by substituting *ye* for *we* in the following verse—"Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business." The alleged corruption makes it read "whom *ye* may appoint." The Bishop alleges, that in "the time of Oliver Cromwell, who put down both Bishops and Presbyters in the Church of Christ, there was published from the British press, an edition of the Bible *apparently* a true copy," but containing this remarkable corruption: and that Cromwell authorized this change to promote his own views.

The Bishop's error has been corrected by G. Livermore, Esq., of Cambridge. He shows, that this corruption, so far from having been the intentional work of Cromwell, does not appear in a single edition published when he was in power, but first occurred in one published under the auspices of Archbishop Laud and Charles I. in 1638, and that it apppeared the second time in 1660, in the reign of Charles II. Thus the notable corruption falls to the responsibility of the Bishop's friends.

But the Bishop extends his charge. He says, not only that it originated when Cromwell was in power, but that it was imported to New England, and exerted here an influence in giving shape to the Cambridge Platform. But aside from the ridiculous assumption, that the authors of that Platform were not familiar with the Greek Testament, there is this very formidable difficulty. The Platform was finished in 1648, several years before Cromwell came into power, and if a corruption authorized by Cromwell gave shape to the Platform, it had a wonderful power of working before it was born. This is on the whole about the most amusing piece of polemics, that we have seen of late.—*Puritan Recorder.*

The *Episcopal Recorder* copies the following pleasing narrative from the "Valparaiso Neighbor" of June 29th:

"A Mission to California.—The Rev. Dr. Ver Mehr, an Episcopal clergyman, has arrived thus far, on his way to California. This gentleman is sent out by the Domestic Board of Missions to preach the Gospel at San Francisco. He had made application for the appointment three months before the present movement of emigration thither, even before its cause was known in America. The visit of Dr. Ver Mehr has been peculiarly pleasant, and the impression produced during his brief sojourn in this port has been highly favorable. His humble demeanor has been such as becomes the Gospel, and such as has won the affectionate esteem of those here resident. He sailed again on the 30th June, in the American barque Hebe. When Dr. Ver Mehr arrived from America he had not one acquaintance in this city. He knew of no friend here—except the Unseen. However, he soon made friends. And, when, after a stay here of a few days, it became known in the place that his situation on board the ship in which he came was, from several causes, not all that could be desired, and an effort was made to effect a change, it met with a most noble response. It was found that the barque Hebe had agreeable accommodations, and that passage for this devoted missionary and his family could be had in it for $500. In three hours this entire amount, and more, was procured by the generous subscriptions of our limited community. Not an individual of all those we applied to declined to co-operate. It was our happiness to procure these subscriptions, and the alacrity with which they were made was most cheering. Apart from all the benefit conferred on those immediately interested, it is most delightful to see the community unanimously responsive to the claims of the excellent cause in which the missionary had embarked. May this man of God never find more backward helpers than those he found in the commercial body of Valparaiso."

The Cambria arrived at this port on Saturday, the 22nd inst. The tidings she brings are not of much importance.

It is reported the President of the French Republic is to marry his cousin, the daughter of the King of Sweden.

Rumors increase of dissensions between the Pope and his French supporters. The Cardinals in authority had avowed their intention to proceed against certain persons concerned in the late revolutionary transactions, to whom the French had granted an amnesty, and it is said Louis Napoleon had urgently remonstrated against this as an unwarrantable act, and demanded a speedy settlement of the pending negociations, a general amnesty, the secularization of the administration, and the adoption of a fixed code of laws, like that of Napoleon.

Comorn had not surrendered at the last advices, though Klapka was treating with the Austrians. Peterwardin too still held out. Kossuth, Dembinski, and others had reached Orsova, and were under the protection of the Turkish authorities. It is said also that Bem has escaped and joined them. Goergey, it is reported, has been pardoned by the Austrian emperor, and been ordered to reside in Styria for the present. Some of the Hungarian troops had been incorporated with the Austrian army.

In Germany the jealousy of Prussia entertained by some of the smaller states seems to gain ground. The Prince of Wirtemburg and others had gone to Warsaw and paid their respects to the Czar; it is shrewdly suspected to invoke his aid in the determination of the question.

It is said a congress is to be held at Naples for the settlement of Italian affairs.

In London the cholera had increased. The deaths by it in the week ending Sept. 2, were 2796. Of these 1663 were by cholera, and 234 by diarrhœa. The whole number of those that have perished by this epidemic thus far amounts to 9129, in London. It has also proved very fatal in Liverpool.

A document is printed in the English Churchman, entitled "An Appeal of the Journeyman Bookbinders of London and Westminster to the Committee, Members, Donors, and Subscribers, of the British and Foreign Bible Society, and the religious public in general on the subject of cheap Bibles." It alleges that the reason why that Society is enabled to sell its Bibles at a lower rate than the Society for the Promotion of Christian Knowledge is, that it cuts down the wages of the poor women who are employed in stitching them.

The London *Christian Observer*, after grumbling a good deal at the decision of the Court of Arches, proceeds as follows:—

"That any mere *administrator of* the law, therefore, should judicially assign such an *exclusive* meaning to the words, and thus adjudge to exclusion from the Church those who hold any other view, is an act so palpably and outrageously monstrous and unjust, that we conceive it to be impossible but that such a sentence will be immediately reversed by the Court of Appeals. In that expectation we think that the friends of evangelical truth may be contented to wait until the judgment of the Court of Appeals is delivered, *holding themselves prepared to take what steps that judgment may render necessary.*"

It is rather comical to observe how contemptuously these Low Church organs profess to regard the decision of a *lay* judge, when it has been given against them—oblivious apparently of the fact that *Mr. Gorham himself invoked that decision, and has actually gone further, and entreated the interference of the Court of Queen's Bench in the matter, which is a Common law Court!* Our readers will observe the ominous language of the concluding sentence, which, in the phrase of a seditious and disorganizing *church* (?) print on this side of the Atlantic, seems to require REVERSAL OR REVOLUTION. We recommend these gentlemen to observe the advice of Horace—

> *"Aequam memento rebus in arduis*
> *Servare mentem,"*

which we may inform our intelligent readers who have no Latin, may be expressed in one of the directions for avoiding the recent epidemic—"Be sure to keep your temper, and do not let the mind rest on unpleasant topics."

It has been discovered by those who follow the maxim "*men not principles*," that the Archbishop of Canterbury is not to be taken as decidedly adverse to Baptismal Regeneration because he recently presented Mr. Goode, its heretical opponent, to a good living, for that he some time previously presented the author of the Barham Tracts, where this doctrine is faithfully upheld, to a living worth £800 per annum. At present, therefore, the odds are 8 to 5 in favor of the orthodoxy of His Grace.

Ceylon.—An important communication, lately made to the *Society for the Propagation of the Gospel*, by the Bishop of Colombo details a plan devised by him for the establishment of a Theological Institution in that diocese. The College (which is to bear the name of "St. Thomas, the Apostle of India") is to be superintended by a Principal, four Honorary Fellows, a native Tutor in Holy Orders, and certain lay Associated Lecturers. Its immediate object is the training of students for the Ministry, and of native Catechists and Schoolmasters; but it is also expected to give an impulse in the right direction to education generally in the island. A site of nine acres has been already purchased by the Bishop for £2,000. In addition the *Society for Promoting Christian Knowledge* has promised a grant of £2,000; provision for the maintenance of exhibitions, &c., is proposed at considerable sacrifice of income on the part of the Bishop, and the Bishop of Calcutta has promised £200. The colony of Ceylon at present, unhappily, is in a depressed state, which renders assistance from this country absolutely necessary, if this plan is to be carried into effect.—*Col. Ch. Chronicle.*

Diocese of Exeter.—*Ottery St. Mary.*—On Wednesday, Aug. 22, the children of the Day and Sunday Schools attached to the Mother Church and the District Churches of this parish, had their annual treat. The children, to the number of 600, with the clergy of the parish and the teachers of the schools, assembled at St. Saviour's bridge, and with music and appropriate ecclesiastical banners marched in procession to the Church. The long line winding up the principal street presented a most gay and animated appearance, attracting in its course a large attendance of the parents and friends of the children and exciting universal interest. After the second lesson, a class of the children of each sex were catechised "openly in the Church" by the Vicar. Service ended, the line of march was again formed, and all proceeded to the fine playgrounds attached to the King's School, where the children were liberally regaled with tea and cake. The Ottery band played their enlivening airs, and the bells pealed merrily. The afterpart of the day was spent in dancing and rural amusements, in which all grades, from the highest to the lowest, joined. At one time there must have been at least 1000 persons in the play ground; and it was most gratifying to witness how heartily all entered into the spirit of the occasion. These gatherings are always looked for in the town and neighbourhood with great expectation; and their moral effect, in uniting the various classes of society in feelings of mutual good will is felt and acknowledged by all.

DIOCESE OF DURHAM.—On Thursday last the Lord Bishop of the Diocese consecrated a new Church at Birtley, in the parish of Chester-le-street. His Lordship, attended by his chaplain, arrived precisely at 11 o'clock, when the Church was filled by an attentive and orderly congregation.

After the sentence of consecration had been read by the Rev. J. Baker, the Chancellor of the Diocese, Rev. F. W. Bewsher, Curate of Birtley, said the Morning Prayers, after which the Bishop commenced the Communion Service, his chaplains, Rev. H. G. Liddell and Rev. H. J. Maltby, reading the Epistle and Gospel. A very excellent and appropriate sermon was preached by the latter clergyman, and at its close a liberal collection was made during the reading of the Offertory sentences.

Mr. Hunt, of Birtley House, entertained the Bishop and Clergy, and a numerous party of ladies and gentlemen at luncheon.

The new Church is a neat and elegant building in the Norman style, consisting of tower, nave, and chancel, terminating in an apse, which has three windows, the centre one being filled with stained glass, representing the figure of St. John the Evangelist, to whom the Church is dedicated, and having inscribed, on a slab beneath it, the Collect for that Saint's festival. The new Church of St. John, being situated at a distance of three miles from the parish Church, will prove a great accommodation to the population around it.

In the afternoon of the same day the Venerable Prelate consecrated an additional piece of burial-ground at Lamesly, and expressed himself highly gratified with the Church which has recently been almost re-edified by Lord Ravensworth, under the tasteful superintendence of his son, the Hon. Thomas Liddell.

Amongst the clergy present at these solemnities, besides those already mentioned, we observed the Hon. and Rev. L. Denman, Revs. Dr. Davies, R. H. Williamson, W. Atkinson, Penderton, E. H. Adamson, J. Tonkin, W. Featherstonhaugh, H. Barrett, J. Wilshire, &c. In the evening several of the neighbouring clergy were invited to meet the Bishop at dinner at Ravensworth Castle.—*Eng. Churchman.*

PHILLIPS' FIRE ANNIHILATOR.—On Friday last a number of very interesting experiments were made at the London Gas Comprny's works, Vauxhall, with this ingenious and remarkable invention. These were preceded by an explanation from Mr. Phillips of the manner in which he was led to the discovery, and of the principles upon which its success depends. He stated that while watching a volcanic eruption in the Mediterranean he observed that the huge column of water which was discharged from the crater did not extinguish the flame which accompanied it, while the smoke of a brush-wood fire swept by the wind put out another brush-wood fire near it. He exemplified the little power of water in extinguishing flame by several very simple experiments, and he then introduced the "fire annihilator," and at once put out very large fires fed with the most combustible materials. The extraordinary speed, ease, and certainty with which the invention acted, in all the trials to which it was put, excited the warm admiration of many gentlemen of high scientific attainments who were present; and there can be little doubt that the "patent fire annihilator" is a very valuable addition to the discoveries of the age. In construction and application it has the advantage of being extremely simple, being quite portable and capable of being placed where it would be most accessible in cases of emergency. The gases which it evolves, and which are found so efficacious in extinguishing flame, are produced from a compound of charcoal, nitre, and gypsum, which again is ignited by breaking a glass bottle containg sulphuric acid. The acid drops upon chlorate of potass and sugar, and instantly a large body of vapour is evolved with great force from a tube connected with the copper or metal chamber in which the whole materials are enclosed. This vapour extinguishes flame with a rapidity which is truly marvellous, and by it Mr. Phillips appears to have arrived at the simplest and most certain means of effecting a large saving in the immense annual loss of property and life by fire in this country. That loss is calculated to amount in property to £2,000,000. A company has, we understand, taken up the invention, and we have no doubt, that it will soon supersede the long rows of buckets filled with water with which the corridors of our public buildings are now so often furnished.—*Ibid.*

THE WESLEYAN CONFERENCE.—Bristol has been long noticed as one of the strongholds of Methodism, and the recent proceedings at Conference in expelling certain of the ministers for refusing to deny their existence with the *Fly Sheets*, has caused much excitement there. The following address, signed by 90 local preachers, class leaders, &c., has been issued.

"We the undersigned trustees, stewards, local preachers, and other officers of the Wesleyan Methodist Society, in the Bristol North and South Circuits, viewing calmly and dispassionately the deliberations and discussions of the late Conference, feel grieved at the want of fairness which has been exhibited in not allowing every member of the Conference a fair opportunity for freely expressing their views and opinions. We consider the principle upon which three devoted ministers of Christ have been ignominiously expelled from the Wesleyan connexion to be an infringement on our liberties as Englishmen, a violation of the spirit of Wesleyan Methodism as established by our venerable founder, and an enactments unprecedented, except in the annals of a corrupt Church. We know not how sufficiently to express our feelings of regret and surprise that these zealous, devoted, and high-minded men, without a stain on their moral or ministerial character, should be punished with the utmost possible rigor for their steady adhesion to independent principles. We therefore resolve, not only to give this expression of our opinions, but in conjunction with the Wesleyan body at large to take such measures as will, if possible, ensure justice being rendered to those who, whether expelled or censured, are deeply injured, and prevent a repetition of proceedings which are as inimical to the interest of vital Christianity as they are opposed to the prosperity and well-being of our own society. In accordance with these views we are of opinion that a meeting of the officers and members of the Wesleyan Society should be held at an early period.—*Ibid.*

A religious Council of the Heads of the Clergy of the provinces to discuss religious matters, some of which have a political bearing, is to be held in Paris about the middle of this month. Several Archbishops and Bishops will be present. It is said that one of the chief topics of discussion will be liberty of inst ruction.—*Ibid.*

THE ROMAN CATHOLICS AND THE MANAGEMENT CLAUSES.—(*From the Tablet.*)—The objections that we have made to the proposed management clause are these: the power conceded to the Inspector, which may be used against the Bishop; the interference of laymen in the conduct of the school independently of the Priest; and the power given to the Bishop of pronouncing a final sentence, from which a priest has no appeal. Is is perfectly intelligible that this power should be given to the Bishop as against the State, but it is not just to curtail, by an illegal bond, the liberty of the Priest, and ignore the authority of the Holy See. A Bishop has no power to pronounce a final and conclusive sentence in a question of faith and morals. That is the prerogative of the Sovereign Pontiff, and a Divine gift: whoever arrogates it to himself, whether Priest, Bishop, or Patriarch, is so far involved in the guilt of deliberate schism. If this were once granted, we might have contradictory decisions in every other district in England. We have now a book lying before us, which has been censured by several Bishops, while other Bishops approve of it. Confusion and endless disputation will be the inevitable result, if by means of trust-deeds and the help of the civil Government such a power as this be vested unlawfully in individual Bishops. This is the exploded folly of Anglicans, who taught that their Bishops were infallible till they began to condemn the practice of their obedient subjects. It is nothing else—not to go further into the question at present—but to run directly against the Bull., *Cum ex Venerabilium*, of Leo IX., and to introduce Gallicanism by a stealthy process into the modern English Church, which has been founded by the absolute power of the Pope. The difficulty might have been avoided by a clause to the effect that such questions should be decided according to the laws and practice of the Roman Church.

The questions of faith and morals being taken out of the reach of the Committee of Manage ment, a large field stlll remains for the lay spirit to wander in. The Catholic Committee proposed that the following arrangement should be made:—

"*But in all other respects the management, direction, eontrol, and government of the said school and premises*, and of the funds and endowments thereof, *and the selection, appointment, and dismissal*, of the schoolmaster and schoolmistress, and his or her assistants, *shall be vested in and exercised by a committee*, consisting of such priest or priests for the time being, holding faculties aforesaid, and of other persons, being Roman Catholics, of whom the following shall be first appointed, namely:" . . . . . (pp. 137, 138.)

This Committee of Management is to be eventually elected by the subscribers to the school, being Roman Catholics. They may be good Catholics, and they may be bad Catholics: the only test proposed is an annual subscription of a certain sum. We should be better pleased if the Bishop had a right to confirm the election, and to annul it if it fell upon persons unfit for the office. Too little power is given to the ecclesiastical authorities, if we view them in relation to the State, and too much in one instance, when we consider that the Holy See is the source of their jurisdiction. It seems to us a most unreasonable thing to allow the Committee of Management the power of appointing and of dismissing the master and mistress of a school, and that in opposition to the priest. We feel perfectly certain that such a power as this must in the long run be productive only of unmixed evil.

Our true course is to insist upon our own terms; to refuse everything which requires in return any concession on our part; to make no questionable stipulations; but to demand the full toleration of ourselves as Catholics. The State must give way, as it did in the matter of the Veto, and the more determined we appear, the sooner we shall gain our end.—*Quoted in Eng. Churchman.*

Our readers will note the confessions as to the diversity of doctrine among the Romish Bishops, and the modern origin of the Romish Church in England as now constituted.

THE *Colonial Church Chronicle* speaks of Bishop Doane in the following glowing terms:—

"If there is any portion of the American Church, for which, more than for the rest, a lively interest is felt by English churchmen, it is the diocese of New Jersey. The personal character of the Bishop is in itself sufficiently attractive to all who come within the influence of his eloquent tongue, or prolific pen. Add to this two well-known creations of his genius, St. Mary's Hall and Burlington College, the system of which began in 1837, exhibits the most remarkable step which has been made in education in our days, except, perhaps, the improvements introduced in the English Grammar Schools by the late Dr. Arnold. Then the repeated illness with which the Bishop was visited last year, the vague but painful rumors which have been afloat respecting his character, and the triumphant vindication of his reputation which took place at the last meeting of the Diocesan Convention;—all these circumstances have conspired to invest with peculiar interest a name already prominent in the recollection of every well-informed member of the Church."

The *Chronicle* then quotes largely from the published statement of the Bishop, and concludes as follows:—

"We have thought it due to the high character of Bishop Doane to publish this statement compiled from his own narrative. He has numerous friends and well wishers in England, who have heard with pain the vague rumors which were lately in circulation about him. These will now be enabled to watch his progress with the same feelings of admiration and sympathy as before, and to bid him God-speed in the self-denying work which now lies before him."

The same journal says:—

"At the Annual Meeting of the NEW YORK General Theological Seminary, it was stated in the Report, that with reference to the late rumors of Romanizing tendencies in the students, a searching examination has been undergone by the senior class, with particular reference to the Papal controversy. The examination is stated to have been alike honorable to professors and to students; and the Committee were completely satisfied as to the perfect conformity of the views and principles of the students with the doctrines of the Church."

Our readers, doubtless, will be gratified to find the matter so well understood on the other side of the water.

THE BAPTISTS—OPEN COMMUNION IN ENGLAND.—From the statement of a writer in the New York Baptist Register, it appears that open communion is making steady and rapid advances in Great Britain, and that the Churches to which the most eminent Baptist divines ministered, are embracing the practice. The writer to whom we refer says:

"The plan of open communion is destructive to Baptist Churches, as is abundantly proved by its effects in Great Britain. The views of Robert Hall have so spread in that kingdom as nearly to destroy the identity of the Baptist denomination. In many Baptist Churches, once regular, but now open communion, the immersion of believers is despised and derided; and if a candidate for admission into any of them conscientiously wishes to be immersed, he has to be baptised as stealthily as possible, and generally by twilight, for fear of offending the sprinkling members. While infant sprinkling is practiced openly to gratify the Pædo-Baptist members, believer's baptism has to be administered almost secretly, for fear that the Church will be stigmatized as strict and bigoted. A pastor of one of the Baptist Churches in England, himself a professed Baptist, but his wife a Pædo Baptist, allows members of the Church to have their children sprinkled by a Pædo-Baptist minister in his own meeting-house, and even his own children are brought forward and sprinkled. Even the Church to which the Rev. Andrew Fuller so faithfully and successfully preached, is rapidly becoming Pædo-Baptist. The present pastor is unable to stem the current, and there is reason to fear that, after his decease, the Church may be easily induced to settle a Pædo-Baptist minister as pastor."—*Ch'n Witness.*

New Publications.

THE ANGLO SAXON, is the title of an English Periodical, the 2nd number of which, for 1849, has been lying by us several weeks, but which we delayed noticing in the hope of obtaining some necessary information. Its object was plainly declared by its Editors to be, to spread the influence of good feeling and fellowship among all those who boast the Anglo Saxon lineage, to extend the order, comfort, and civilization in which it delights to all the different nations of the world, and especially to devise ways and means for promoting the happiness and prosperity of every class of their countrymen. The number before us bears evidence of this spirit in a very striking degree—there is a freshness, earnestness, and fearlessness, about the articles which cannot but command the attention and sympathy of the reader; abuses are laid bare with an unsparing hand, and ways more or less hopeful advocated to relieve them. The illustrations are very good, and the typographical execution admirable. Instead of saying more ourselves, we present the following, from the 'Banner of the Cross,' and hope that many will be enrolled here as subscribers to the Journal. The name of the eloquent and warm-hearted Martin Farquhar Tupper is a better recommendation than anything we could offer.

"*Tupper's Anglo Saxon.*—Dear Sir—Many of your readers will learn with pleasure that the celebrated author of the PROVERBIAL PHILOSOPHY has lately established a periodical, the great object of which is to bind together the various divisions of the Anglo Saxon world. I cannot imagine a publication having more general interest, a wider range of topics, or a loftier aim than this; and I deem Mr. Tupper's connexion with it an assurance that it will be conducted with prudence, candor, and ability. Believing, as I do, that the progress and happiness of the human race depend much upon the union and mutual good-will of those who speak English, I think the work to which Mr. Tupper now gives himself one of the most noble and useful to which an illustrious writer *could* consecrate his talents and his life. In a letter, lately received, Mr. Tupper informs me that this important Quarterly is intended to promote 'the brotherly union of those speaking English everywhere; to be conducted on principles of GLORY TO GOD, PEACE ON EARTH, and GOOD WILL TOWARDS MEN; to be philanthropic even more than literary, and practically useful rather than political.' I very sincerely hope that a work of *this* kind, undertaken and conducted by an author of Mr. Tupper's character, will find a warm welcome in America. The subscription of Five Dollars a year is such as many among us can afford. Mr. Moore, of 193 Chestnut-Street, (Philadelphia,) is extensively engaged in supplying American subscribers with foreign periodicals, and I trust he will soon have to add to his list of importations many copies of the Anglo Saxon."

A PRESBYTERIAN CLERGYMAN LOOKING FOR THE CHURCH; by ONE OF THREE HUNDRED.—P. I. New York: Gen. Prot. S. S. Union.

We are happy to announce the appearance of the first part of this excellent work. The chapters of which it consists have appeared in the columns of the Churchman from time to time, and the earnest desire for their publication in a permanent shape will now be gratified. The handsome manner in which the volume is executed will enhance the pleasure experienced by the pleasing style, the brilliant descriptions, the skilful delineations. the acute logic. and the convincing arguments of the author. Power, pathos, and wit, are so agreeably mingled that the mind is affected at the same time with the most varied emotions of tenderness and delight, and only laments when the close is reached, that it comes too soon. The defects of sectarianism, etpecially of the Presbyterian scheme, are laid bare with the most dexterous anatomical precision, and the attacks are the more pungent because the author has himself passed through the process which he describes. Judging by the notices we have seen, this seems to be felt in certain quarters.

We have received "MY MOTHER," published by W. H. Hyde, New York—a Domestic Tale, abounding with tender recollections and pleasing exhibitions of maternal kindness, solicitude and teaching, and very prettily got up in its mechanical execution. We have not had time to examine it thoroughly, but believe the parties belong to the Presbyterian school of faith.

We are indebted to Messrs. Harpers for the 7th volume of Chalmer's works, containing the first volume of "The Institutes of Theology," which we purpose to notice hereafter.

We have received from the Church publishing house of Messrs. Stanford and Swords a copy of their beautiful 24mo edition of the BOOK OF COMMON PRAYER, bound in black morocco, with flexible sides and *black* edges. This gives it a solemn and grave character, and renders it especially suitable for persons in mourning, or the clerical profession, who may think gilt leaves too showy. The appearance of the present book before us is remarkably neat and attractive, and the utmost accuracy has been sought after in its publication. One or two errors in the standard, merely "typographical" of course, have been corrected in this volume We would call the attention of clergymen and others attending the Convention to this and the other editions of the firm.

They have also open their Church Register, and the clergymen visiting the City are invited to call and enter their names and addresses.

BULWER and FORBES on the WATER TREATMENT: edited with additional matter by Roland S. Houghton, A.M., M.D. G. P. Putnam, 155, Broadway, New York.

This is an excellent and very judicious compilation by Dr. Houghton, in which he has brought under one cover the most eminent testimonies that have yet been published in favour of the Water Treatment. Except the beautiful and elegant letter of Bulwer, which is in itself a *morceau* richly repaying perusal, every portion of the compilation is from the pen of the highest medical authorities, and it would be hard to call a system thus scientifically endorsed, by the vulgar name of empiricism. Dr. Houghton's additional matter, (some of the best in the volume, by the way,) besides a warm and thorough-going vindication of the water treatment, from the shallow charge of "*quackery*," contains a large amount of instruction on *Hygiene*, which if well read and practised upon would save many of our clergy the time and expense of a voyage to Europe.

THE CATHOLIC SAVED FROM POPERY: Being an account of the Reclamation to the American Church of one who had gone to the Roman Communion. By the Rev. John Alden Spooner, A.M., Presbyter of the "One Catholic and Apostolic Church." Depository, 20 John street. 1849.

We hope to notice this interesting and timely tract more at length, after the hurrying work of Convention is over.

Nos. 272, 277, 278, 279, and 280 of that well-selected and interesting periodical LITTELL'S LIVING AGE, have been sent us by Messrs. Bilford and Co., the New York agents, for which we return our thanks.

We have received "The Evergreen" for September, (delayed in consequence of domestic affliction,)—the "Christian Parlor Magazine" for October—and the "Theological and Literary Journal" for the same.

NEW CHURCH IN CALIFORNIA.—At a late moment, we have received an appeal from the Rev. R. Townsend Huddart, in behalf of a proposed plan for the extension of the Church in California, whither he proposes to remove. He asks nothing for his own support, bnt seeks aid to procure a church to be built of iron here, to cost about $3,000, and to be transported thither by sea. Copies of the paper can be seen at No. 6 Cortland street, at the store of Cushman and Co. If we can possibly make room, we shall publish a part of it in our next

The proposed alteration in the Constitution has been discussed in two short pamphlets which have been sent to us. One signed "*Frater*" seems to take for granted that the laity are adverse to the clergy in this matter, which is a mistake, as the records of the last Convention show the lay vote was 56 to 38 in favor of the change. The other, signed "A Lay Delegate," denies the power of the Convention to settle the qualifications of its own members, prates of *disfranchisement*, &c., and there we leave it.

The Weekly Report, to Sept. 22 is—by Cholera 21; by Dysentery 55. Total 366. The Thanksgiving for deliverance from great sickness and mortality was used during the week in many of our Churches, and, it may be trusted, was offered up with glowing gratitude and heartfelt earnestness.

CLERICAL CHANGES.

Rev. Edward O. Flag, has accepted a call as assistant to Rev. W. F. Morgan, Rector of Christ Church, Norwich.

The Rev. Edmund Roberts, Deacon, of Western New York, has taken temporary charge of St. James's Church, Batavia, W. N. Y. Address accordingly. The "Banner of the Cross," will please copy.

The Rev. William H. Moore, having accepted the Rectorship of St. George's Church, Hempstead, L. I., New York, desires his letters and papers to be directed accordingly.

Domestic Intelligence.

NEW-HAMPSHIRE.—Bishop Chase admitted Mr. Ezra Jones to the Holy Order of Deacon, on the 5th of August, in St. Peters Church, Drewsville.—*Calendar.*

CONNECTICUT—*Removal of the Remains of Bishop Seabury.*—The solemn office of committing the remains of Bishop Seabury to their final resting-place beneath the chancel of the Church of St. James the Great, at New London, was performed on Wednesday the 12th inst., under the direction of the Monument Committee. Of the Committee, there were present on the occasion, the Rev. Dr. Jarvis, the Rev. Mr. Hallam, (Rector of St. James') the Rev. Mr. Pitkin, and the Rev. Mr. Coxe. The Rev. Dr. Mead was prevented from attending, by the severe illness of a member of his family. The family of Bishop Seabury was represented by the Rev. Dr. Seabury, of New York, with his son, Master W. J. Seabury. There were also present the Rev. Dr. Williams, of Trinity College, the Rev. Messrs. Vail and Bennett, of the Diocese of Rhode Island, and the Rev. Messrs. Wiley, Roberts and Flagg, of New London County.

The exhumation of the remains took place in the presence of the Committee, with several others, who took every care that they should be removed with the utmost respect and reverence. A coffiin had been prepared to receive them, to which they were immediately transferred as they were taken from the grave. The venerable relics consisted of the entire skeleton of the departed Prelate, from which every other portion of the body had disappeared. The bones were in a good state of preservation; the head was uncommonly large, and not without some distinguished characteristics, resembling those of the portraits. The sight of such a sacred memorial deeply affected the little circle of spectators who beheld in silence, and with heads instinctively uncovered. The bones thrown up from the humblest grave appeal to the heart of a passing spectator, and affect him with solemn emotions: but here was no ordinary occasion. A company of brethren in the Priesthood were standing together over the dust of him to whom they felt in common the obligations of children, and the deeper reverence of spiritual sons for a patriarch of the Church, and a sore-tried confessor of the truth of GOD.

The coffin in which the Bishop was buried had almost entirely decayed, so that no trace of it could be found, save now and then a particle, containing a nail, and one large fragment, set with brass nails, and bearing the inscription. This fragment was of the shape of a heart, and almost as perfectly so, as if it had been cut into that form on purpose. The nails enclosing the inscription had been set in that way, ornamentally, and had arrested the decay of the wood; but the symbolizing seemed so striking, that one of the beholders remarked, on the spot, that it was like finding the heart of Cranmer in the ashes of his martyrdom. The inscriptiou was simply this:

S. S.
Æ X 67
1796.

It was sufficient to indentify the remains. The X was merely an ornamental mark; but it was observed, with interest, as a proper token of a Bishop of the Scottish Succession, being a perfect St. Andrew's Cross.

The grave, having been completely exhausted of its contents, was immediately filled up; and the Rector, Mr. Hallam, with excellent taste has ordered the monument which covered it to be replaced, with its iron railing, and to be left as a cenotaph, with an additional record of the removal of the remains. These had been transferred to the new coffin, without any perceptible loss of any particle, and even the nails and handles of the former coffin were scrupulously enclosed. At half past nine o'clock, a considerable number of the parishioners of St. James' had arrived at the grave, and an opportunity was afforded them of looking at the relics of their former Pastor; for although no public notice had been given of the time of the solemnity, which was intended to be private, it had become known to many, who thus expressed their deep and affectionate interest in his memory. The event has served the important purpose of reviving many anecdotes of Bp. Seabury, which were becoming obsolete, even in the places that knew him most familiarly, and cherished his memory most dearly.

The coffin, which stood upon a bier, was then covered with a pall, on which was laid a Bible and Prayer Book. In this manner it was borne, by the Clergy present, about a quarter of a mile, to St. James' new Church: the procession taking, naturally, the form of an ordinary funeral, but marked by more than ordinary solemnity. The order was as follows:

Sexton.

Mr. Pitkin,	The Bier.	Mr. Wiley,
Mr. Flagg,		Mr. Vail,
Mr. Bennett,		Mr. Roberts,
Dr. Williams,		Mr. Coxe.

Parishioners.

As the procession turned from the grave-yard, every eye must have been struck with the tall spire of St. James', on whose beautiful height of solid stone, the golden cross was glittering in the morning sun. It was a glorious token of the future, and a speaking record of the past; reminding all of the accumulated mercies which have been derived to the Church from the great Bishop who went down to his humble grave when she was poor indeed, but who, after fifty-three yeats, was thus honored as the means of all that has made her rich, in privileges and in blessings.

The new grave had been prepared in the Crypt of St. James', directly beneath the monument, which stands in the N. E. angle of the chancel. The flooring had been removed, and a sepulchre of cemented brick sunk in the earth, with stone slabs to cover it. As the bier was borne into the Crypt, Dr. Jarvis and the Rector, attired in their surplices, received it at the door; and the former began the Burial Service. The impressive sentence—"I know that my Redeemer liveth," though always sublimely affecting, was peculiarly so when made to express the sure and certain hope in which a body which worms had already destroyed, and which had slept for half a century, was again committed to the ground. The Anthem was then recited responsively; after which the Rector read, as a Lesson, the fifth chapter of the Book of Wisdom, from the 1st verse to the 17th. A thrill of feeling seemed to pass over all present, as he pronounced the verses—"This is he whom we had sometimes in derision and a proverb of reproach; we fools accounted his life madness and his end without honor: how is he numbered among the children of GOD, and his lot is among the Saints . . . . . The hope of the ungodly is like dust that is blown away with the wind; . . . but the righteous live forevermore, and the care of them is with the Most High. Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand; for with his right hand shall he cover them, and with his arm shall he protect them." The prayers which followed were the prayer, "Almighty GOD with whom do live," &c., the Collect for the Feast of All-Saints', and the prayer—"Oh GOD whose days are without end," &c. The coffin was then deposited in the grave, by the hands of two presbyters. The psalm *Exurgat Deus* (lxviii,) was recited as a thanksgiving for the perpetuation and extension of the Apostolic Succession, and the solemnities were concluded with the profession of the Nicene Creed, and by the Benediction, which was pronounced by the Rev. Dr. Jarvis.

Divine Service was then celebrated at St. James' (old Church) and a sermon was preached by the Rev. Mr. Pitkin, in which impressive mention was made of the preceding solemnities, and of the character of Bishop Seabury, as our apostle and evangelist. In the afternoon service was again celebrated, and Dr. Seabury preached an appropriate sermon on the Resurrection of the Flesh.

A full report of the proceedings, and a description of the Monument, will be given to the Diocese by the Committee, in due time, and will doubtless be placed on record in the Journals. But we thought it due to the general interest which is felt in everything relating to our first Bishop, to anticipate a more elaborate account by this imperfect sketch of solemnities in which it was truly a privilege to bear even the least and humblest part.—*Calendar.*

PENNSYLVANIA.—*Consecration of St. Jude's Church, Philadelphia.*—This interesting ceremony took place on Tuesday morning, Sept. 18th.

The Bishop and a large number of the Clergy assembled in the Sunday School room, and at the appointed hour entered the church repeating that noble Psalm, "the earth is the Lord's and the fulness thereof."

After the clergy were seated, the Bishop stated that he had received a request to consecrate this edifice, assuring him there was no debt upon it, and accordingly he proceeded with the solemn service. The Rev. Mr. Miller, the Rector, read the sentence of consecration. Morning Prayer was then begun by the Rev. J. M. Douglass, the Rev. F. Ogilby reading the Lessons, and the Rev. N. S. Harris taking the concluding part of the service from the Creed. The Rev. Dr. Dorr assisted the Bishop in the ante-communion service. The Bishop preached from the text II. Kings 5: 12. The following clergymen present besides those officiating; the Rev. Drs. Clay and Howe, the Rev. Messrs. Suddards, Hazlehurst, Durbrow, Shannon, Stratton, M. C. Lightner, T. Allen, T. J. Davis, J. B. Smith, J. H. Smith, Montgomery, Quinan, Sheets, Diehl, Jaquet, Field, Mitcheson, Yarnall, B. J. Douglass, Murphy, and Rudderow.

This new building, adding another to the growing list of Philadelphia Churches, is highly creditable to the zeal, liberality and good taste of those concerned in its erection. Doubtless there are faults to be criticised; but the whole character of the building is such an advance upon the past style here prevailing, that we are only disposed to commend its excellencies. It is a substantial stone edifice, with slate roof, nearly cruciform, the greatest defect about the building being the omission of the head of the cross, which would have given it proper length as well as a noble chancel. The windows are of stained glass, and the roof open, and of yellow pine.

The building will now seat 600, and when the transept is occupied, it will hold 850. The cost of the building, without the furniture, was $8,150.

This church is placed in a fast increasing part of our city, and will, we trust, under its zealous Rector, soon be filled with worshippers. May peace be added to its prosperity.—*Banner.*

NORTH CAROLINA.—The following is a description from the Banner of the Cross, of the new Church of St. Paul's, Wilksboro, mentioned in our last.

It is built of brick, in the "First Pointed Style," and consists of a chancel 14 by 18 feet, nave 44 by 22 feet, porch on south side of the nave, and a vestry 12 by 14 feet on the north of the chancel. The east window is composed of three narrow lancets, (the middle one being the largest,) separated by brick mullions. In the west end is a couplet, and above it in the point of the gable, is a small triangular window. The windows show no wood except a narrow strip into which the sash closes, the brick being moulded to form a flare of the walls from it to the inside and outside. They are filled (temporarily it is hoped) with common glass, the light being toned down by oiled muslin, stretched tightly on the inside of the sash. That on the east window is colored. The rafters, braces, and sheeting of the roof are of pine, oiled; the doors and furniture of the nave, chancel and vestry, aro of black walnut. The pulpit stands in the north-east corner of the nave; the font in the intersection of the passage from the door with the one running the length of the nave. The sacrarium is raised three steps above the rest of the floor of the chancel, (which is two steps higher than that of the nave,) and is separated from it by a light railing, painted with ultra-marine. The credence is a bracket on the north of the altar. The plastering of the inside of the walls has the appearance of yellow sandstone, the natural color of the "rough finish" or "second coat" below the windows; they are hard finished and painted a dark brown. The belfry is framed upon the rafters of the west end of the nave, and contains a small but excellent bell cast by Dyer, of Philadelphia. Mr. J. M. Gries, a young architect of Philadelphia, furnished the congregation with a plan and aided them in carrying it out. The entire cost of the building, including furniture, bell, carpeting, Bible, vestments, and service book, cost about $1400, showing that a church, in church style and completely furnished, costs no more (if as much) than the monsters, with the head of a Grecian temple, and the body of a meeting-house, so often erected for the sake of economy. The fact that this sum has been already paid (almost entirely without aid) by the congregation, which but two years ago was composed of three ladies, and now numbers but ten communicants of moderate means, proves the truth of the old adage, "where there's a will there's a way."

OHIO.—In consequence of the prevalence of the cholera at Sandusky where the Convention was to have been held on the 12th Sept., a special Convention was held in St. Paul's Church, Mt. Vernon, on the 11th, pursuant to notice, and it was ordered that the Convention for this year be held in St. Paul's Church, Mt. Vernon, on Thursday, the 11th day of October.

To Correspondents.

ERRATA.—In the communication of "B. T. O." as printed in our paper of Sept. 8, there is an awkward transposition of lines, which should be corrected as follows:—The seventh paragraph, immediately after the * should read thus: *and that, in order to a valid commission, every member of the ordaining Presbytery must have been ordained by a Presbytery, every member of which again*, &c.; and the beginning of the ninth paragraph should read, *As stated above, St. Paul's directions to Timothy speak*, &c.

In the first part of the obituary articles in the same paper, the concluding sentence was not in the communication as sent; and placed as it is, it has an apparent connection and reference not designed. It was intended to correct a defect in the communication respecting the same case as printed in our next preceding number, by stating that the Rev. Drs. Barry and Seabury, as well as the Rev. Mr. Douglass, assisted the Rector in the Funeral Service.

The third sentence above the one just noticed should read, not as printed, "Rarely has the funeral service *been* presented," &c., but, "Rarely has the funeral service *presented*, with more of the combined solemnity and dignity attached to it, its admonitions and warnings," &c.

The foregoing was mislaid in the printing-office, or it would have been inserted last week.

Married.

In St. Michael's Church, Geneseo, Livingston Co, on the 18th inst, by the Rev. Dr. Shelton, Timothy Tredwell, Esq., of this city to Miss Sarah M. Bakewell, daughter of the Rev. Wm. I. Bakewell of the former place.

On the 20th inst, at the church of the Holy Apostles, by the Rev. Robert S. Howland, Doctor Christopher D. Varley to Miss Mary Augusta Jones, daughter of the late Isaac Jones all of this city.

Died.

At Astoria, on the 25th inst, SARAH KATE, daughter of Wm. H. and Sarah M. T. Elphinstone, aged 11 months and 16 days.

Notices.

TRINITY CHURCH, ST. PAUL'S AND ST. JOHN'S CHAPELS.

On Sunday morning next, collections will be made in each of the above-named churches, in aid of the funds of the *Protestant Episcopal Tract Society*, an institution of great importance to the missionaries especially, aud to all well-wishers of the church principles, by enabling a facility to make known its doctrines, baptism, confirmation, the Lord's Supper, Creeds, Episcopacy, &c., through its valuable Tracts now numbering 200. To the liberality, christian charity and benevolence of all friends to the church, its doctrines and principles, an appeal is now made, to replenish the exhausted Treasury.

Acknowledgments.

FOREIGN MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since 11th inst, viz:

Fam'y mite box, 1; Leeds ch, Fanginer, Va, China, 25, Africa, 25,—50; Mrs Clowell, St James, Pigun, O, China, 2; H F R, 3, thro' J Loney, Esq, Balt, Md; Mary A and Elizabeth Nicholson for Chin, 5, Africa, 5, Mrs E G Purviance, Africa, 2, All Saints, Frederick, Ind, 50,—62; Grace ch, Clarksville, Ga, 1 87; S S, Christ ch, Macon, Ga, in part of ed child, Africa, 5; ch Holy Trinity, Brooklyn, 76 12, do do pocket money of an only child, deceased J R Barnon, 4 89,—81; off'gs, Trinity ch, New Haven, Ct, 53; do, a communicant, for ed of a child, Africa, 20, —73; Mrs J B Clemson, ch of the Holy Trinity, Westchester, Pa, 3; ann pay't, ed of David Lewis, China, 25; female Institute, Montpelier, Ga, for ed of a child in Africa, 20; Christ ch, Alexandria, Va, Mrs Mandeville for Mrs Hill's school, Greece, 5, from other persons, general purposes, 3—8; total, 330 87.

J. SMYTH ROGERS, Treas.
New York, Sept. 25, 1849. No. 2 Park Place.

DOMESTIC MISSIONS.

Since his acknowledgment of the 18th inst., the Treasurer has received the following contributions:

St George's ch, Hempstead, L I, 7 82; Ladies' Mis'y Soc, Trinity ch, Newtown, Conn, 10. Total amount, $17 82.

THOMAS N. STANFORD, Treas.,
New York, Sept. 25, 1849. 139 Broadway.

☞ For sale a Share in the New York Society Library, enquire of the Treasurer of the Domestic Committee or at the office, No. 2 Park Place.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer has received, since his acknowledgement of 4th inst, the following contributions, viz.:

From Christ ch, Marlborough, Rev Samuel Hawksley, 8; St Paul's ch, Oak Hill, Rev L A Barrows, 5; Christ ch, Granville, Rev Chas A Barrows, 1; St James' ch, Goshen, John T Cushing, 38; total 52.

C. N. S. ROWLAND, Treasurer,
Sept. 18, 1849. 55 Water-st.

THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sum since his report of 17th inst.

St Luke's ch, Jacksonville, Ala, Rev D D Flower, 5; St Luke's ch, N Y, Rev J M Forbes, D D, 24 35; a female member of Grace ch, 10; St Bartholomew's ch, Rev Lewis P W Balch, D D, 54 11; Zion ch, Morris, late Butternuts, Rev A R Beech, 9 50; total, 102 96.

The Society has just published a superior 24mo Prayer Book in various styles of binding.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treas'r and Agt.,
New York, Sept 24, 1849. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since his report of 17th inst.

St Anna's ch, Fishkill Landing, Rev J J Robertson, D D, 7 44; Rev J J Robinson, D D, donation, 5; St Luke's ch, Rev J M Forbes, D, D, 17 85; a female member of Grace ch, 20; Zion ch, Morris, late Butternuts, Rev A R Beach, 3 50; St Stephens ch, Rev J H Price, D D, 15; Zion ch, Sandy Hill, Rev S B Bostwick, 1 16; St James ch, Fort Edward, Rev S B Bostwick, 0 95; St Peter's ch, Lithgon, Rev Homer Wheaton, 3; total, 73 90.

The Society has published the Church Almanac for 1850.

Contributions for the Society are respectfully solicited, their year closes with the month of September.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treas'r and Agt.
New York, Sept. 24, 1849.

FREE CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

By Mrs M J Lewis, from friends, 2 50: H W Belcher, Esq from a friends, 2.

LOT JONES, 77 Second Avenue.

N. B. Further donations, being greatly needed, are respectfully solicited, and will be thankfully received. They may be left with Messrs. Stanford & Swords, 139 Broadway, or at his residence.

New York, Sept. 25, 1849.

REGISTER OF THE CLERGY.—CLERGYMEN arriving in the City will please to register their names and residences at the store of
STANFORD & SWORDS,
137 Broadway.

THIRTY CENT BIBLES.—ENGLISH BIBLES, 32mo, arabesque gilt edge, at the low price of 30 cents, single copies. STANFORD & SWORDS,
137 Broadway.

ENGLISH BOOKS.—A very large quantity of old and new Theological Works, at reduced prices, for sale, by STANFORD & SWORDS,
137 Broadway.

WANTED a situation as Chambermaid by a church woman who can give good references. Apply at 61 Clinton Place.
Sept. 29th—tf

FOR SALE, A file of the Churchman from the year 1834 to the present time unbound.
Apply at this office.
Sept 29—tf

Poetry.

For the Churchman.

Resignation.

When bending 'neath th' Almighty's hand,
And humbled in the dust,
Then raise the eyes to Him in prayer,
The Merciful and Just.

He, who regards the bruised reed
Which one rough touch would break,
Still holds that gracious promise forth,
"I never will forsake;

"No, I will try thee like the gold,
That by the fire 's refined,
And, to my children, thou shalt know,
By faith, that I am kind;

"These trials which to thee appear
So grievous to be borne,
Shall fit thee for that bless'd abode
Where thou shalt never mourn."

'Tis thus He speaks, and, O, may we,
In meekness ever bend
To kiss the rod, and though He slay
Yet trust Him to the end.

Adolescens.

Selected Matter.

From the Spirit of Missions.

Annual Report to the Foreign Committee

FROM THE REV. JOHN PAYNE, SENIOR MISSIONARY IN THE AFRICAN MISSION.

Cavalla, West Africa, Dec. 30, 1848.

Rev. P. P. Irving, Secretary, &c., Foreign Committee, Board of Missions Protestant Episcopal Church, New York:

Rev. and Dear Sir,—I herewith send you the Annual Report of the condition of the Stations and Schools under my pastoral care or supervision, for the satisfaction of the friends of the Mission. I shall, as heretofore, give the names of beneficiaries and communicants.

CAVALLA STATION.

Communicants.—Anna Payne; J. T. Gibson, Louisa Gibson, Henry Gibson, (Colonists); E. M. Lowe, Freeman Clarkson, Thos. L. Robinson, P. W. Stimpson, L. A. Clarkson, Mary Stimpson, Wm. Spear, Emily Spear, Marg't Champlin, B. C. Webb, Clement F. Jones, Helen Wisner, Gray Gilliat, Horatio Gillet, Francis Allison, Thos. Wilson, Caroline P. Rand, Ellen Milnor, H. Johns, Hector Humphries, B. W. Dorr, J. W. Hutchins, Benjamin Johnson, Edward Valentine, Frederic Goodwin, John A. Vaughan, Mary Musu—Total 31.

During the year three persons have been baptised and admitted to communion, viz.:—Henry R. Gibson (Colonist), Mary Musu, and Jane Goodwin. Four have been suspended for grossly immoral conduct, viz.:—Julia Brown, Jane Goodwin, James Pratt, and Henry Morton. One Jacob P. Donaldson has died from wounds received in battle.

SCHOOL.

Male Department.—Mr. J. T. Gibson, Teacher, four native assistants. *First Class.*—E. M. Lowe, Freeman Clarkson, B. C. Webb, E. T. Jones, Henry Gibson—5. Studies—Grammar, Arithmetic, Geography, Composition. *Second Class.*—T. L. Robinson, John G. Maxwell, Gray Gilliat, G. T. Bedell—4. Studies same as 1st class. *Third Class.*—H. Gillet, H. Morton, B. W. Dorr, W. Bryant, E. Valentine, J. W. Hutchins, A. Humphries, W. Kinkle—8 Studies—Geography. Arithmetic, Swift's Natural Philosophy. *Fourth Class.*—G. W. Nat, S. Alter, W. White, T. C. Brownell, J. Woart, P. Trapier, R. Williams, Wm. Hodge—8. Studies—Reading and Spelling. *Fifth Class.*—Wm. Jackson, Isaac Cannell,* S. H. Tyng,* F. Hoskins, W. Russell,* G. T. Fox, H. Cope, John Contee, Z. Mead, W. Sparrow, C. Morgan, S. Wheaton, J. Bullock—13.—Total, 38. Studies—Reading and Writing. B. C. Webb has recently ceased to be connected with the school, and is learning the blacksmith's trade; J. Robinson has attended irregularly; his time having been given much to carpenter's work in the Mission, by which he will soon be able to make a support; James Pratt has been dismissed for bad conduct; A. Vinton, H. Congdon, and J. Brown (small boys), have been taken away by their parents; J. B. Donaldson has died; J. P. Maxwell, who was reported last year as having left the school, has returned.

Female Department.—Mrs. Gibson, Teacher, two native assistants.—*Scholars*—L. Clarkson, S. L. Smith, C. Rand, H. Morton, M. Maxwell, Grace Church, E. Taft, Emma Clay, E. Milnor, N. B. Perry, L. Balmain, S. Morgan, E. Roberts, R. Maynard, S. Bartholomew, L. Byrd, A. Wisner, Laura Lincoln, Isabella Neville, J. Suddards, A. Humphries, M. J. Banks.—Total 25. Studies—Arithmetic, Geography, Scriptures, Writing.

During the year S. Wilson has been withdrawn from school; J. Brown has been dismissed; F. Ingle has died; L. Clarkson has acted as assistant.

PASTORAL DEPARTMENT.

Public services in Grebo have been held on every Sabbath during the year, in the native Chapel, and in four villages, with a few exceptions, every week. Notwithstanding the excitement connected with a state of war, the congregations on the former occasions have averaged 250. The usual lectures, in English, on Sunday and Thursday evenings, have been continued. One of the latter, usually the first in the month, has been devoted to giving Missionary Intelligence, and otherwise interesting those committed to my care, in the progress of the Gospel over the earth.

Cases, like some which occurred in the Corinthian Church, have saddened the Missionary's heart, but with so much less than Apostolic gifts and graces, he could not anticipate more purity amongst the fruits of his poor labors.

No case of decided conversion amongst the heathen population has been known, but the hold of the Gregree system upon the popular mind is sensibly weakening, while visitors have often remarked upon the ordinary conduct of our Sabbath congregations, and the general improvement in the character of the people. One of the oldest headmen, some days ago, after the Missionary had concluded an address on the judgment, said to him, with much feeling, "Payne, you think your preaching has no effect upon us. You are mistaken. It has had its influence *on me*. Before you came I was a very revengeful and reckless man. I am not so now." The "strong man" armed, has long possessed his palaces in peace, but a "*stronger* than he" has come now, and who can doubt the issue?

GREBO STUDIES, ETC.

Amidst discouragements in this department of labor, it has been steadily prosecuted. Uncertainty, however, in regard to getting my translations printed, has caused me to devote less time to these, and more to writing sermons, and to other exercises tending to perfect my knowledge of the language. And it is with unspeakable gratitude that I announce that my tongue is loosened, and that without an interpreter, I can and do, every week, preach to the Greboes the glorious Gospel.

RIVER CAVALLA SCHOOL.

This being only three miles distant from Cavalla, and therefore easily superintended by Missionaries residing here, it was not supposed that the instructions of the Committee required its suspension. A small number of scholars, therefore, have been still retained there under the care of the native teacher, Francis Alison. The Missionary has visited and preached in the native town, near the Mission house, about once in two weeks.

ROCKBOOKAH AND TABOO STATIONS,

Have, according to instructions, been suspended, a native Christian only being left at each to take care of Mission property. But though suspended, they are not abandoned. They are a part of "the Heathen" which "shall be given to Christ for an inheritance;" and I look forward with confidence to the time when, with the instruments soon to be raised up, they shall be more than ever efficiently occupied.

FISHTOWN STATION.

This has been visited four times during the year, and on each occasion religious services were held and the Lord's Supper administered. April 19th, Ellen May was baptized, and on November 9th, John S. Stone was admitted to the same ordinance. Both of them have been members of the boarding school. It is added, with regret, that the improper conduct of the former made it necessary for the Missionary to withhold from her the Lord's Supper, on his last visit to the station.

The communicants at the station in good standing are as follows:—George A. Perkins, Samuel Boyd, Caroline Boyd, Benj'n Howard; Minta Cummings, Garretson Gibson (Colonists); Thomas Chandler, John S. Stone—Total 8.

MOUNT VAUGHAN STATION.

The Missionary has officiated in the colony (alternately at Mt Vaughan and Latrobe) forty-two times. The congregations on these occasions have usually been good. The Lord's Supper has been administered about once in six weeks; two communicants have been suspended; one adult baptized, and shortly after departed this life in the Lord.

Eight infant baptisms have been performed in the colony, and one native at Cavalla.

In the Sabbath schools at Mt Vaughan and Latrobe, more than one hundred children and adults have received, on every Sunday, religious instruction.

Mr. Gibson has continued to officiate (as lay-reader), at the former place, on every Sabbath, to good congregations.

Mrs. Thomson's day school for Colonist girls, has had an average attendance of more than fifty.

In this connection I desire to record my thankfulness to God and to the Foreign Committee, for the authority given the Mission by the latter, to open a High School at Mt. Vaughan, for the preparation of Colonist teachers and Missionaries. This important enterprise is to commence with the beginning of the coming new year. God grant his richest blessing upon it! While referring to the High School, I beg leave to recall the attention of the Committee, (provided no action has already been had on the subject,) to a suggestion made in a former communication. I allude to making some provision for the maintenance and education of one or more at a time, of such members of the High School as the Mission shall recommend, at some suitable institution in the United States. I have already stated the reasons which I think make such provisions necessary. It remains with the Committee and the friends of the Mission to decide, whether or not it shall be done. Among the latter, I cannot doubt, that there are many who will be glad to enlist in the work of contributing to scholarships for the preparation of Colonist teachers and Missionaries for the African Mission. Hundreds of scholarships have been cheerfully raised already for educating natives, under the impression that these were to make known the Gospel through their country. Will not the same motives prompt efforts and contributions for raising up a much more efficient instrumentality for accomplishing the same blessed object? I am persuaded that it is only necessary to bring this subject before the friends of Missions, in a proper manner, to insure a ready and hearty response.

With lively hope for the Mission—a vine of God's own planting—and fervent gratitude to Him who hath preserved it through a year of peculiar trial, this is respectfully submitted.

J. Payne.

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* Absent.

Chemistry for Girls.

BY E. THOMPSON, M.D.

Something that every woman should read. This is properly styled a utilitarian age, for the inquiry, "What profit?" meets us everywhere. It has entered the temples of learning, and attempted to thrust out important studies, because their immediate connection with *hard money* profits cannot be demonstrated. There is one spot, however, into which it has not so generally instruded itself—the female academy—the last refuge of the fine arts and fine follies. Thither young ladies are too frequently sent, merely to learn how to dress tastefully and walk gracefully, play, write French, and make waxen plumes and silken spiders—all pretty, but why not inquire "what profit?"

I take my pen, not to utter a dissertation on female education, but to insist that young ladies be taught chemistry. They will thereby be better qualified to superintend domestic affairs, guard against many accidents to which households are subject, and perhaps be instrumental in saving life. We illustrate the last remark by reference merely to toxicology.

The strong acids, such as nitric, muriatic, and sulphuric, are virulent poisons, yet frequently used in medicine, and the mechanic arts. Suppose a child in his rambles among the neighbors, should enter a cabinet shop, and find a saucer of *aqua fortis* (nitric acid) upon the work bench, and in his sport, seize and drink a portion of it.—He is conveyed home in great agony. The physician is sent for, but ere he arrives the child is a corpse. Now as the mother presses the cold clay to her breast and lips for the last time, how will her anguish be aggravated to know that in her medicine chest, or drawer, was some calcined magnesia, which if timely administered, would have saved her lovely, perchance her first and only boy. Oh! what are all the boquets and fine dresses in the world to her, compared with such knowledge?

Take another case. A husband returning home, on a summer afternoon, desires some aciduous drink. Opening a cupboard, he sees a small box, labelled "salts of lemon," and making a solution of this, he drinks it freely. Presently, he feels distress, sends for his wife, and ascertains that he has drank a solution of oxalic acid, which she has procured to take stains from linen. The physician is sent for; but the unavoidable delay attending his arrival is fatal. When he arrives, perhaps he sees upon the very table on which the weeping widow bows her head, a piece of chalk, which, if given in time, would certainly have prevented any mischief from the poison.

Corrosive sublimate is the article generally used to destroy the vermin which sometimes infest our couches. A solution of it is laid upon the floor in a tea-cup, when the domestics go down to dine, leaving the children up-stairs to play; the infant crawls to the tea-cup, and drinks. Now what think you would be the mother's joy, if having studied chemistry, she instantly called to recollection the well-ascertained fact, that there is in the hen's nest an antidote to this poison. She sends for some eggs, and breaking them administers the whites. Her child recovers, and she weeps for joy. Talk to her of novels—one little book of natural science has been worth to her, more than all the novels in the world.

Physicians in the country rarely carry scales with them to weigh their prescriptions. They administer their medicines by guess, from a teaspoon or the point of a knife. Suppose a common case. A physician in a hurry leaves an over-dose of tartar-emetic, (generally the first prescription in cases of bilious fever,) and pursues his way to another patient, ten miles distant. The medicine is duly administered, and the man is poisoned. When the case becomes alarming, one messenger is despatched for the doctor, and another to call in the neighbors to see the sufferer die. Now there is, in a canister in the cupboard, and on a tree that grows by the door, a remedy for this distress and alarm—a sure means of saving the sick man from threatened death. A strong decoction of young hyson tea, oak bark, or any other astringent vegetable, which change tartar-emetic into a harmless compound.

Vessels of copper often give rise to poisoning. Though this metal undergoes but little change in a dry atmosphere, it is rusted if moisture be present, and its surface becomes covered with a green substance—carbonate or the protoxide of copper, a poisonous compound. It has sometimes happened, that a mother has, for want of knowledge, poisoned her family. Sour-krout, when permitted to stand for some time in a copper vessel, has produced death in a few hours. Cooks sometimes permit pickles to remain in copper vessels, that they may acquire a rich green color which they do by absorbing poison.

Families have often been thrown into disease by eating such dainties, and many have died, in some instances, without suspecting the cause. That lady has certainly some reason to congratulate herself upon her education, if under such circumstances, she knows that pickles rendered green by verdigris are poisonous, and that the white of an egg is an antidote

Illustrations might be multiplied, but our space forbids. Enough has been shown, we hope, to convince the utilitarian that a knowledge of chemistry is an important element in the education of the female sex: that without it they are imperfectly qualified for the duties devolving upon them in the domestic relation, and poorly prepared to meet its emergencies.—*Mississippi Independent.*

Advertisements.

CENTRAL NEW YORK INSTITUTE.

FAMILY SCHOOL FOR BOYS.—This Institution, has been in successful operation for the last five years, under the direction of the Rev. W. H. Paddock, who has now retired. Its present rectors, however, trust that nothing of its former good reputation will be diminished, for they are resolved to spare no pains in making the Institution in all respects what it should be.

It is situated in the village of New Hartford, Oneida Co., N. Y., about three miles from Utica, and is at once retired, healthful and easy of access. The building occupied is the spacious mansion of the late Judge Sanger.

The Institution is designed to furnish a thorough elementary education to a *limited* number of youth. The course of Instruction is divided into three departments, Primary, Higher English, and Classical; and will prepare the Student for College, or for active business. The government is strictly parental. The religious instruction of the family is under the particular supervision of the Rectors. Particuler attention is also paid to physical education. The academic year commences on the *first of September* and closes on the *last of June*; but pupils may be received at any time when there are vacancies. The terms are $150, payable always in advance, one-half upon admission, and the remainder at the end of five months. This will include all the branches taught (except Music, Drawing, and the Modern Languages,) Board, Washing, Mending, Bed, Bedding, Fuel, Lights. For particulars apply to

REV. M. MOODY, } Rectors.
REV. E. PUNDERSON, }

REFERENCES:

Rt. Rev. W. H. DeLancey, D. D., LL. D., Geneva; Rt. Rev. T. C. Brownell, D. D., LL. D., Hartford, Ct.; Rev. S. F. Jarvis, D. D., LL. D., Middletown, Ct.; Rev. B. Hale, D. D., President Geneva College; Rev. J. Williams, D.D., President Trinity College; Rev. J. Hall, Ashtabula, Ohio; Rev. J. V. VanIngen, D. D., Rochester; Rev. P. A. Proal, D. D., Utica; Rev. S. R. Johnson, D. D., Brooklyn, New York; Rev. George Leeds, A. M., Utica; Rev. W. H. Paddock, A. M., New Hartford; Rev. Alex Varian, A. M., Rev. Loyd Windsor, A. M., Cleveland, Ohio; Rev. W. Payne, A. M., Schenectady; Hon. J. W. Allen, Mr. L. Handerson, Mr. H. L. Smith, Cleveland, Ohio.

Aug. 18,–tf

SCHOOL FOR MORAL DISCIPLINE. This School is situated at City Point, opposite Fort Independence, commanding a beautiful view of the harbor, islands and shipping, and enjoying a most pure and exhilarating atmosphere.

Studies.—The regular studies are the Elementary and Higher Branches requisite for a thorough English Education, including Singing, Book-Keeping, Exchanges and Navigation.

Extra studies are the Ancient and Modern Languages, Instrumental Music and Drawing.

Conditions.—Boys are received for a period of not less than six months, nor under the age of six years. The boys, while members of the school, must be wholly under the direction of its government. The parents and guardians are requested to satisfy themselves fully respecting the school, and determine whether they can give up their boys wholly to its management for the time specified.

The expenses are $3 00 per week, or $78 00 per term of six months, payable in advance. All expenses for board, tuition, books, (except for extra studies) stationary, washing, mending, medical attention, &c., are included in the foregoing charge.

Extra studies, $5 00 per term, for each branch, (in classes) except Music and Drawing, which are $10 per quarter.

The School is under the supervision of a Visiting Committee, consisting of Rev. Alexander H. Vinton, D. D., Rev. William Croswell, D. D.

References.—The gentlemen of the visiting Committee.

WILLIAM BRADFORD.

☞ All communications should be addressed to William Bradford, Principal of School for Moral Discipline, City Point.

aug 11 tf.

ST. PAUL'S COLLEGE, COLLEGE POINT, Near Flushing, Long Island, New York.—The 22d Session of this Institution will commence on the first Monday of October next.

Pupils are admitted into the Primary Classes at 10 years of age, and into the Collegiate Classes whenever they have attained sufficient scholarship.

There is but one session of the Institution in the year. It commences on the first Monday in October, and ends on the first of August.

It is requested that all who desire to place their sons in the Institution will present them for admission at the beginning of the session in October. Pupils are received, however, after the Christmas and Easter recesses—and on the first Monday in March.

Applications to be made to the Rector at College Point.

aug 11—2m REV. J. G. BARTON, Rector.

BOARDING SCHOOL FOR BOYS, At New Canaan, Conn.

The summer term of this school will close on the 1st Octoper, when there will be a few vacancies.

The winter term commences on the 1st November.

Parents, contemplating placing their children at Boarding School, may find by reference to those who have been its patrons for a series of years, this to be such as they will be pleased to patronize.

Reference may be made to Mr. Andrew M. Harper, No. 92 Front St., N. Y., Benj. W. Davis, corner of Fulton and Hicks, Brooklyn, J. N. Wyckoff, 109 Wall St., N. Y., of whom circulars may be obtained, also at Nos. 20 and 12 John St.

Application may be made to the Principal,

Aug. 25—3m$ D. S. ROCKWELL.

BOARDING SCHOOL FOR YOUNG LADIES, Under the immediate supervision of Bp. Potter. Mrs. A. C. Tilghman, Principal, 313 Walnut St. Philadelphia.

The fall term of this school will commence on the 3rd day of September.

Terms $300 for the session of ten months, vacation, July and August. Farther particulars may be obtained by addressing Mrs. Tilghman.

At the request of several parents, a class of *Day Scholars* is forming. The number being limited, early application must be made, and as the different studies are to be promptly entered on, it is very desirable that all the pupils should be in readiness.

Terms for *Day Scholars.*—$35 for the term of five months.

REFERENCES.

Rt. Rev. Bp. Potter, Rt. Rev. Bp. Whittingham, Rev. Dr. Morton, Rev. Dr. Hare, Rev. Dr. Wyatt, M. D., Rev. J. B. Kerfoot, M. D., Thos. Dunlap, Esq., W. Rawle, Esq., Horace Binney, Esq., J. R. Ingersoll, Esq., J. M. Scott, Esq, H. J. Williams, Esq., Hon. E. F. Chambers, M. D., Rev. W. H. Odenheimer. Sept 1—tf

INSTRUCTION IN MATHEMATICS AND BOOK-KEEPING.—The subscriber has the pleasure to inform the young gentlemen who have not finished their engagements with him, as well as those who may require his services, in preparing them for the next term of Columbia College, that he will be happy to see them on Monday, the 3d of September. He would also inform Principals of Institutes, male or female, that, by an early application, he is open to an engagement for one hour daily, or for two hours three times a week.

References.—Prof. Hackley, Columbia College; Rev. Dr. Schroeder, St. Ann's Hall; Rev. W. Morris, Rector of Trinity School.

N. B. Private instruction will be given at his residence, 31 City-Hall-place. Sept. 12t$ M. B. McCARTHY.

BURLINGTON COLLEGE.—The Winter Term will commence on Thursday, November 1st. Early application should be made to the Bishop of New Jersey, or to the Rev. Jas. W. Bradin, Burlington, N. J. Sept 22, 2m.

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Evidences of Natural and Revealed Religion; also, the Doctrines and Institutions of Christianity, with Questions by the Author of "Reasons why I am a Churchman," $30 per hundred.

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The Church Catechism, simplified by Question and Answer, $3 00.

Scripture Reading Lessons for Young Children, Part I, $5 00 per hundred; Part 2, $6 00 per hundred; Part 3, $5 00 per hundred.

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LIBRARY BOOKS

Cheap Library.—*One Hundred Volumes* bound with muslin backs, and containing 159 books, put up by direction of the Executive Committee, for Ten Dollars. This is believed to be the cheapest Library in the country.

The Library to this date is 186 vols.. of various prices. Total, $29 06, nett.

The Children's Magazine, bound in 40 vols., of 144 pages each. Price for the set, $7 20, nett.

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Sacred Allegories.—The Shadow of the Cross and The Distant Hills, in 1 vol. Muslin, gilt, $1.

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The Early Called.—A gift for bereaved parents. By Rev. W. H. Lewis, D. D. Sup. Edition. Muslin, 37 cts. smaller Edition, paper, 12½ cents.

The History of our Blessed Lord.—In Easy Verse. With beautiful lithographic illustrations, &c. Muslin, 50 cents; fancy paper covers, 31.

Prayers for Children.—By Rev. W. H. Lee. Muslin, 25 cents.

PERIODICAL.

The Children's Magazine, monthly publication, 24 pages, 18mo.; and three numbers in one quarterly, to save postage to distant subscribers; single, 25 cents per annum, and fifty copies for $10; payable always in advance.

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DANIEL DANA, Jr., Agent.

March 3, 1849. Church Depository, 20 John St.

NEW ORGAN OF ANNUNCIATION Church, New York, Rev. S. Seabury, D. D. Rector.

At a meeting of the Vestry, held Oct. 2d, 1848, Floyd Smith, Esq., Chairman of Committee on the payment for the Organ, and approval of the same.

Reported. That after due examination by Messrs. C. D. Judah, and J. H. Cornell, whose report is appended, they recommend the acceptnace of the Organ, and move a vote of the Vestry commendatory of the instrument, and of Mr. Jardine as the constuctor thereof.

"We report that the workmanship and material are of the best quality, which, combined with its *fine tone* and *perfect voicing*, renders the Organ, in all respects, an excellent and complete instrument, and that it is in all its details, faithfully and fairly made, and reflects much credit upon its maker."

The Committee offer the following resolutions.

1st. That this Vestry do hereby receive from Mr. Jardine the Organ built by him for the Church of the Annunciation, as being perfectly and completely finished even beyond the requisites of the contract, and as being entirely satisfactory to this Vestry.

2d. That this Vestry, entertaining a high opinion of Mr. Jardine's competency as an Organ Builder, and having every reason to be well satisfied with the gentlemanly and very correct department of Mr Jardine in his intercourse with the members of this body while building the new Organ, take pleasure in recommending him to all persons who may require the services of an Organ Builder. Signed, Floyd Smith.

(This is an instrument of the largest class, containing 3 Ranks of Keys, 30 stops, and 2 stops of Pedal Pipes, both to CCC. sixteen feet.)

Mr. Jardine respectfully solicits orders, which will be most faithfully executed.

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Dr16.tf

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No. 1.—*A Swell Organ*, with 12 Stops, and two octaves of Pedals from 12 to 16 feet high, 10 feet 6 inches wide, 6 feet deep.

No. 2.—*A Swell Organ*, with 10 stops, and one and a half octaves of Pedal Keys from 10 to 13 feet high, 8 feet wide, 5 feet deep.

No. 3.—*A Swell Organ*, with 8 stops, 9 feet 6 inches high, 5 feet 9 inches wide, 3 feet 6 inches deep.

No. 4.—*A Swell Organ*, with 4 stops, 8 feet 6 inches high, 5 feet 4 inches wide, 2 feet 8 inches deep.

A large Grecian Mahogany-cased Organ, with 22 stops, two setts of keys and two octaves of Pedals, 21 feet 4 inches high 14 feet 3 inches wide, 8 feet deep.

A large Grecian Organ in a black walnut case, with 18 stops, two setts of keys, and two octaves of Pedals, 18 feet 1 inch high, 12 feet 2 inches wide, 7 feet 6 inches deep.

Parlor Organs, with 3 stops, 6 feet 6 inches high, 3 feet 10 inches wide, 2 feet 3 inches deep.

For farther particulars, enquire at the Manufactory.

New York, August 4, 1849. tf

HE COLLEGIATE SCHOOL, 95 Mercer St. will be re-opened on Monday, Sept. 3. Circulars cong terms can obtained at the bookstores of R. Carter ., 285 Broadway, and also Daniel Fanshaw, 575 way.

WILLIAM FORREST, Principal.

pt. 1—8i

COLLEGE GRAMMAR SCHOOL,—Brooklyn.—The undersigned, having received encouragement from numerous sources, have established in the city of Brooklyn, near the Heights, an institution for the educating and training of Boys for professional and *commercial* life.

This institution is called "The College Grammar School," and is designed to embrace the thorough moral and religious training of the pupils committed to its charge, as far as the constant supervision and companionship of the Teachers can attain that object.

To accomplish this plan more effectually, and to accommodate their friends not residing in Brooklyn, in addition to the regular Day School, the Teachers will receive into their common household, where they will be under their constant care, and the attention of a competent matron, a limited number of Boarders.

In undertaking the arduous labors, which a thorough education on such a basis demands, the undersigned Teachers rely confidently on their experience in that mode of instruction which makes the moral and religious welfare of the pupil the object of anxious attention and unwearied care.

In the Classical, Mathematical and Commercial Departments, they propose a high standard of excellence; to which, they trust, the varied experience of many years and assiduous labors, will enable them to attain.

The course of instruction will furnish a complete preparation for any class in College, and will embrace the modern languages and all the common, useful and ornamental branches which are of value in the mental training of the pupil, or for the practical purposes of life.

No pupil will take a position in Class without a thorough examination in the first principles of the studies pursued.

Attention given daily to Reading, Writing, Spelling and History.

PRIMARY DEPARTMENT.

Particulnr attention will be paid to the Primary Department, and no exertion will be spared in drilling the younger pupils before advancement to the higher classes.

LOCATION.

The site selected for the School is at the new building, corner of Atlantic Street and Clinton. The boarding department is in the new house, No. 300, State Street, (College Place,) near Bond, a quiet and retired part of the beautiful city of Brooklyn, easily accessible from the Metropolis or from neighboring cities.

SESSIONS.

The Scholastic year will be divided into four terms, commencing on the 1st of May, 1st September, 15th November, and 1st February. There will be a summer vacation during the month of August, and a week's recess during the Christmas Holidays.

TERMS.

Boarders will be charged $75 per quarter for Board, washing, &c., and for full course of Tuition in every branch, including attendance upon Scientific Lectures. Day Scholars will be charged $20 per quarter for full classical course, including the modern languages.

For the English course, with the modern languages, the charge will be $15 per quarter.

The Tuition in the Primary Department will be $6 per quarter.

Payments will in all cases be expected quarterly in advance.

Instead of the usual mode of boys furnishing their own bed, &c., an entrance fee of $10 will be received, if preferred. Each boarder's towels, clothing, &c., must be legibly marked with the owner's name.

It is desirable that each pupil should be provided with a uniform dress suit, consisting of blue cap, roundabout and pantaloons, with silver buttons.

Any further information may be obtained by addressing either of the Principals, College Grammar School, Brooklyn, L. I.

CORNELIUS E. SWOPE, A. M.,
Principal of the Classical Department.
EDMUND B. TUTTLE,
Principal of the Commercial Department.
LEFROY RAVENHILL, A. B., M. D.,
Classical Teacher.
PIOTR KOWALEWSKI,
Teacher of the Modern Languages.
MRS. MARY H. THOMPSON, Matron.

REFERENCES.

Right Rev. Wm. Rollinson Whittingham, D. D.; Right Rev. Alonzo Potter, D. D., LL. D.; Rev. W. A. Muhlenberg, D. D.; Rev. Samuel Seabury, D. D.; Rev. Benjamin C. Cutler, D. D.; Rev. Francis Vinton, D. D.; Rev. Wm. H. Lewis, D. D.; Rev. J. B. Kerfoot, College, St. James, Md.; Rev. Horatio Potter, D. D., Albany; Rev. Wm. L. Kip, D. D., Albany; Hon. Hamilton Fish, Albany; Hon. Wm. H. Seward, Auburn; Rev. John S. Stone, D. D., and Rev. Jacob W. Diller.

New York.—Hon. Ogden Hoffman, Daniel Leroy, Esq., George P. Morris, Esq., N. P. Willis, Esq., Isaac O. Barker, Esq., John C. Cruger, Esq., Benj. A. Mumford, Esq.

Brooklyn.—A. Crittenden, A. M., President of Female Academy; J. Arlington Bennett, LL. D.; Daniel Embury, Esq., Richard Upjohn, Esq., Charles Congdon, Esq.; E. Whitehouse, Esq., D. H. Arnold, Esq., Rollin Sanford, Esq. Jesse C. Smith, Esq., Geo. Hastings, Esq, Edgar J. Bartow, Esq.

Newark.—Joel W. Condit, Esq., C. M. King, Esq.

August 25—1 mos.

ST. MARK'S INSTITUTE, Orange, Essex County, New Jersey. Thomas Jones Pope, Proprietor and Principal.—This Institution has been established for the reception of a very limited number of young gentlemen (6) into the family of the Proprietor, for instruction in all the branches of a polite and useful education, according to the English Academical Method.

It is situated in one of the most beautiful and healthy villages of New Jersey, only twelve miles from the City of New-York, on the line of the Morris and Essex Rail Road, and in a highly respectable neighborhood. The Premises are particularly eligible, being commodious and handsome, with some acres of land attached for the purposes of recreation. The Institute is also in the immediate vicinity of the Episcopal Church of Saint Mark.

Devoted attention will be given to the promotion of the comfort of the pupils, who will, as members of the Proprietor's family, have such regard paid to their morals and deportment as will in conjunction with their literary course, conduce to make them gentlemen and Scholars, and fit them for any station in society.

The select character of this Institution will obviate many of the evils attendant upon larger and more promiscuous establishments.

SESSIONS.

The first Session of the Institute will open on the first day of May next, and will close on the last day of September. The second Session will commence on the first day of November, and close on the last Friday in March.

All further information, references, &c., communicated *on application (post paid) to the* Proprietor, or at the office of this paper.

Orange N. J., April 28. 1849—tf

COLLEGE OF ST. JAMES, Washington county, Md.

The eigth session will open on Monday, October 1st, on which day the *punctual attendance* of all the students is requested. The duties of the classes are promptly re-commenced, and it is very important that all their members, new or old, should take their places at the opening of the session.

The academical year extends from the 1st of October to the 1st of August; there being but one vacation, August and September.

In the *College*, all the usual classes, under a full corps of Professors, have, for several years, been pursuing the entire course of collegiate studies equal to that prescribed in the older colleges of the north. At the recent commencement the *third* graduating class received their academical degrees.

In the *Grammar School*, which immediately adjoins the College, the Preparatory classes are carefully trained by competent Instructors under the supervision of the Professors of the College. Thus pupils may enter the Institution at an early age and pursue their entire course of study under the same direction until they graduate. The Mercantile Department embraces those *partial* members of any of the Collegiate or Preparatory classes who may be preparing for the Counting-Room or other non-professional life. Such students are admitted to all the priveleges and advantages of their several classes substituting in place of some of the classical studies, such as are more necessary as a preparation for business. French is a regular study without extra charge in all the classes. In addition to the French the mercantile students will be taught, without charge, German or some other modern language. The location of the College is perfectly healthful; and there are no towns or villages near to present the temptations so dangerous to the young. Moral and religious education is one chief design of the Institution. The charge covering all the academical and domestic expenses, is $225 per session of ten months. The rules of the College carefully restrict any other expenses of the student. All the departments are under the immediate supervision of the undersigned to whom application may be made for copies of the "Register" of the College, or for further information, as well as for the admission of pupils.

JOHN B. KERFOOT, Rector &c.,

August 11,–2m College of St. James, P. O., Md.

REPORT FOR AUGUST.—The Mutual Benefit Life Insurance Co., No. 11 Wall-st., have issued, during the month of August, 1849, One Hundred and Thirty-two new Policies, viz.:

To Merch'ts and Traders	33	To Physicians	4
" Manufacturers	20	" Lawyers	6
" Mechanics	17	" Bankers	4
" Ladies	6	" Capts. of Steamboats	3
" Clerks	12	" Mariners	6
" Hotel keepers	2	" Farmers	5
" Clergymen	3	" Engineer	1
" Agents	3	" Other Occupations	7
	96		36
Total new policies in August.			132

Surplus of the Company exceeds. $800,000

ROBERT L. PATTERSON, President.

Benjamin C. Miller, Secretary.

Joseph L. Lord, Agent.

James Stewart, M. D., Medical Examiner, residence No. 3 Abingdon Square, at the office daily from 2 to 3 o'clock. Sept. 8.

SCHOOL, Mathematical, classical, &c., under the care of the Rev. Isaac Peck, will re-open on the first Monday in September, at No. 36 Amity street.

Sept 1—3m

THE MUTUAL LIFE INSURANCE COMPANY OF NEW-YORK, No. 35 Wall street.

Nett accumulated Fund, Aug. 1, 1849, $872,000, securely invested in Bonds and Mortgages on real estate, in this city and Brooklyn, and Stocks of the State and City of N. York, and U. S. Government.

The fund is rapidly increasing by a widely extended and prosperous business.

The Company declared a dividend of profits of fifty-two per cent. on all existing policies on the 31st of January, 1848.

Policy holders, whether for Life or shorter terms, participate in the whole of the profits, in accordance with the terms of the Charter.

The premiums are payable in cash, annually, semi-annually, or quarterly, interest being added on the deferred payments.

The cash principle adopted by this Company secures to the parties, for whose benefit the insurances are effected, the whole of the advantages, without subjecting them to the heavy drawbacks of accumulated premium notes.

Persons may effect insurance on their own lives and on the lives of others. A married woman can insure the life of her husband, which will inure to the exclusive use of herself, or of her children.

Pamphlets explanatory of the principles of Mutual Life Insurance, and illustrating its advantages, with forms of application, may be obtained at the office of the Company, 35 Wall Street, or of any of its agents.

TRUSTEES:

Joseph B. Collins,
William J. Hyslop,
R. H. McCurdy,
Frederick S. Winston,
C. W. Faber,
John P. Yelverton,
Theodore Sedgewick,
Stacy B. Collins,
John H. Swift,
John Wadsworth,
S. M. Cornell,
Gouverneur M. Wilkins,
John V. L. Pruyn,
Frederick Whittlesey,
Charles Ely,
John C. Cruger,
Walter Joy,
Alfred Pell,
David C. Colden,
Alfred Edwards,
Henry Wells,
William Betts,
Joseph Blunt,
Isaac G. Pearson,
William Moore,
Zebedee Cook,
Jonathan Miller,
David A. Comstock,
Robert Schuyler,
James Chambers,
Joseph Tuckerman,
Wm. J. Bunker,
Moses H. Grinnell,
Eugene Dutilh,
Francis S. Lathrop,
John C. Thatcher.

JOSEPH B. COLLINS, President.

——— ———, Secretary.

MINTURN POST, M. D., Medical Examiner—who attends at the office daily from 11 to 12 o'clock.

JOS. BLUNT, Solicitor. 501 Broadway.

August 18—tf

NEW YORK LIFE INSURANCE COMPANY.—Office No. 68 Wall-Street.—This Company was incorporated by an Act of the Legislature of this State, and has now been in successful operation upwards of four years, during which time it has issued more than Four Thousand Policies, and paid losses to the amount of $77,000. In many instances, the sums they paid have been the sole dependance of the Widows and Orphans of the deceased, and the only means of their support and maintenance.

Thus, by the payment of a small annual amount, and which almost every person, by industry and frugality, can appropriate from his ordinary income, many families have been preserved from comparative poverty, and enabled to support themselves comfortably and reputably.

The subject of Life Insurance is earnestly recommended to the serious examination of persons in every situation of life, but more especially to those of limited means, or dependent upon salaries for support, believing that it is the best investment which can possibly be made.

The insuring of the lives of Clergymen by their congregations, is now attracting the attention of the religious community, both in this country and in Europe; and many gratifying instances are recorded of the happy effects which have resulted therefrom.

During the existence of this Company, four annual dividends have been made—three of fifty, and one of forty per cent.—upon which interest at the rate of six per cent per annum is regularly paid; the whole of its receipts, after deducting losses and expenses, being equally divided among the parties interested in its policies.

The assets of the Company, liable for the payment of losses, are now upwards of $225,000, which are safely invested, and rapidly increasing.

The premiums upon policies may be paid annually, semi-annually, or quarterly, at the option of the assured; and when they exceed fifty dollars, and the policy is issued for life, sixty per cent thereof may be paid in cash, and a note, with interest at six per cent, given for the balance.

The terms of this Company are believed to be as favorable as those of any well-conducted similar institution in this country. All losses have been, and will continue to be, promptly adjusted and paid; avoiding all unnecessary technicalities, and nice legal distinctions.

Information and pamphlets explaining the principles of Life Insurance, will at all times be furnished, upon application at the office of the Company, or at any of its agencies.

MORRIS FRANKLIN, President.
SPENCER S. BENEDICT, Vice President.

Pliny Freeman, Actuary.

Medical Examiners.—George Wilkes, M. D., No 25 Laight-St.; Cornelius R. Bogert, M. D., No. 5 St. Mark's Place.

TRUSTEES.

Morris Franklin,
O. Bushnell,
David A. Bokee,
Alfred Freeman, M. D.
John M. Nixon,
Henry A. Nelson,
Samuel C. Paxson,
Jonathan K. Herrick,
William Coxe Dusenberry,
John S. Bussing,
Spencer S. Benedict,
J. M. Wardwell,
Cyrus Curtiss,
Henry S. Seaman,
Daniel S. Miller,
Isaac C. Kendall,
John C. Beach,
Pliny Freeman,
William Barton.

Aug. 25—tf.

MUTUAL BENEFIT LIFE INSURANCE COMPANY, No. 11 Wall street.

This Company has been in existence nearly four years, and its Surplus is now, (March 1, 1849,) over $700,000, showing a business unparalled.

DIVIDENDS OF PROFITS are declared ANNUALLY upon all Life Policies which have settled two or more premiums; the profits draw interest at the rate of 6 per cent. per annum, and can be made available at once, to the extent of two-thirds of their amount, where the party has paid his premiums in full.

Premiums are payable annually, but may be paid semi-annually or quarterly, and parties taking Life Policies may, when the premiums amount to fifty dollars, if they prefer, give their individual notes for one-half the annual premium, upon which they are required to pay six per cent interest.

Prospectus, and all papers necessary to effect insurance, and all information in relation to the plan of operations, may be obtained, gratis, at the office of the Company, No. 11 Wall Street.

DIRECTORS:

Robert L. Patterson,
Charles S. Macknett,
Edward Anthony,
Lewis C. Grover,
Henry McFarlan,
William M. Simpson,
Seth Low,
Joel W. Condit,
William A. F. Pentz,
Thomas B. Segur,
Andrew S. Snelling,
Randal H. Green.

ROBT. L. PATTERSON, President.

Benj. C. Miller, Secretary.

JOSEPH L. LORD, Agent.

Valentine Mott, M. D., } Medical Board of
Jer Van Rensselaer, M. D. } Consultation.

JAMES STEWART, M. D., (Residence No. 9 Abingdon Square,) Medical Examiner, attends at the office daily from 2 to 4 o'clock. M17

CHURCH BELLS AND TOWN CLOCKS.—An experience of more than 25 years has given the subscriber an opportunity of obtaining the various combinations of metals, the heat requisite for securing the greatest solidity, strength, and most melodious tones.

Church, Factory, and Steamboat Bells, constantly on hand, *peals* of any number furnished. Those of Trinity Church, New-York, were completed at this Foundry; also the *Fire Bells*, which are the largest ever cast in this country.

For several years past, the highest premiums have been awarded by the New York State Fairs and American Institute.

925 Bells, averaging 537 lbs. each, were cast during the past two years.

Improved Iron Yokes are attached, and Springs affixed to the Clappers, which prolongs the sound.

Yoke Frame and Wheel complete can be furnished if required.

Theodolites, and all kinds of Levelling and Surveying Instruments on hand.

ANDREW MENEELY.

West Troy, March, 1849.

George H. Swords Agent, 116 Broadway, N. Y.

m26tf

ORGAN BUILDING.—The undersigned respectfully informs his numerous friends and the public, that, in consequence of the increased business facilities afforded him, he has removed his Organ and Piano Forte Manufactory to Newark, N. J., where he is prepared to build Church and Parlor Organs of every description, with all modern improvements, at low prices.

Organs constantly on hand, and repaired and tuned in town and country, at moderate charges.

HENRY PILCHER,

Corner of Centre and River streets, Newark, N. J.

November 11

LIGHTNING RODS.—Orders for A. M. Quimby's improved lightning rods, addressed to him at his residence in 27th St., between 2d and 3d Avenues, New York, will receive immediate attention. When the building to be protected is at a considerable distance, a description of the same, including one or two rough sketches, such as a plan of the roof, showing the position of the chimnies, ridges, &c., is required, and the rods and fixtures are then forwarded, with written directions for putting them up. March 24—tf

CLERICAL TAILOR.

NELSON JARVIS would respectfully inform the Rev. the Clergy of New York, "and throughout the United States," that he has removed his establishment from No. 130 Broadway, to No. 120 Bleecker, corner of Wooster street—where he continues to make up Cassocks and Robes, in addition to the regular business of his profession; and will duly appreciate a continuance of those favors which he has so long received from them.

May 19.

REV. WILLIAM

PUBLISHE

Daily P

PUBLIC WORSHIP
this city, and Brooklyn,
In Trinity Church, .
In All Saints' Church
In St. Luke's Church .
Holy Communion eve
Sunday in the month,
In St. Clement's Chur
In Calvary Church .
In Church of The Ann
In Church of The Hol
On Fridays, evening P
and on Saints' Days a
fertory, at 11 o'clock a
In Emmanuel Church .
In Church of The Hol
In Grace Church Broo

Calendar

7. Eighteenth Sunday
14. Nineteenth Sunday
18. St. Luke the Evan
21. Twentieth Sunday
28. Twenty-First Sund
St. Jude the Apostles.

Clergy of the Prote

In the City of New

Onderdonk, D. D., Rt. Rev.
Abercrombie, Rev. Richard
Anthon, D. D., Rev. Henry.
Balch, D.D., Rev. Lewis P.
Bedell, Rev. Gregory T., cor
Berrian, D. D., Rev. William,
Berry, Rev. Samuel V.
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Frost, Rev. Wm. J., 722 Bro
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Halsey, Rev. Charles H., 21
Hart, Rev. A. Bloomer, 5 Mer
Harwood, Rev. Edwin, 5th Ave
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Hollingsworth, Rev. Samuel,
Houghton, Rev. George H., 3
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Huddart, Rev. R. Townsend,
Irving, Rev. Pierre P., 2 Par
Jeliff, Rev. Hiram, corner 31
Jones, Rev. Lot, 77 2d Avenu
Leonard, Rev. Alexander S.,
Little, Rev. Charles L., 224 3d
Marcus, Rev. Moses, 15 West 2
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McVickar, D. D., Rev. John,
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Morris, Rev. William, 10 Var
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Ogilby, D. D., Rev. John D.,
Pardee, Rev. Isaac, 13 St. M
Parker, Rev. Benjamin C. C.,
Parker, Rev. Samuel P., 6 A
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Southard, Rev. Samuel L., Re
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Walton, Rev. William, Londo
Ward, Rev. Henry D., 870 Br
Weston, Rev. Sullivan H., 10
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Williamson, Rev. Charles H., 6
Wilson, D. D., L. L. D., Rev. 1

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Spooner, Rev. John A., Frankl
Staunton, Rev. William, Powe
Stone, D. D., Rev. John S., ne
Vinton, D. D., Rev. Francis, 1

WILLIAM

Fash, Rev. George W., 10th st.
Haskins, Rev. Samuel M., 1 S
Reynolds, Rev. Charles, 50 Sou
Walker, Rev. Robert J., Green

NEW J

Barry, D. D., Rev. Edmund D.
Bowden, Rev. James J., Jerse
Douglass, Rev. Stephen, 12 Pa
Mahan, Rev. Milo, Van Voors
Reynolds, Rev. John West H

Poe

St. Matth

In crowded haunts of tr
Whose hopes aspire a
Can act as Levi did a
Nor be the slave of all
Have pow'r to injure
Storm-beaten and sea
May root itself in peace
Where billows roll no
Wherein we cannot f
Pure 'mid corruption, vi
The crown reserved f
And moving towards
That guides the travelle
Round him be dark, a
Unmeasured and forlo
And 'tis a noble joy the
That out of perishing
Provideth treasure wh
See how unwillingly the
His tribute to the Ro
In silent glances shew
The glitt'ring token of
For the despised publ
Man may contemn, G
On Levi's upright heart
One only rule of acti
Well hath he served
And used his talents fe
And now the voice D
To the pure fount of L
Wisdom,—wisdom and
To accents not of ear
Rome cannot lavish,
Riches that yield the so
Blest publican! no m
Shalt thou draw tribut